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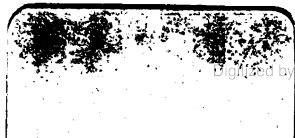
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G R E A T P A S S A G E S

FROM

T H E B I B L E

THIRTY-SIX LESSONS

BY

EDWARD A. HORTON

FIFTH EDITION

UNITARIAN SUNDAY-SCHOOL SOCIETY

BOSTON, 25 BEACON STREET; CHICAGO, 175 DEARBORN STREET

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PREFACE.

More and more the value of an intelligent knowledge of the Bible is appreciated. The old system of proceeding, chapter by chapter, through the Old and New Testaments, giving equal time to small and great subjects, is happily passing away. The lessons in this book are intended to show where the emphasis should fall. Of course there are many other passages that might be fitly chosen for treatment; but there were certain limits imposed on the course, which are indicated in the prefatory leaflet, to which I refer those who wish to know more fully why these particular selections were made.

The best use of these lessons will be found in a method of teaching which draws attention to the three aspects,—historical, literary, religious. In this way the pupils will gain acquaintance with the life and spirit of the Hebrew people, will appreciate the classic worth of these selections, and, still better, be brought face to face with the deep religious and spiritual significance of the various passages.

EDWARD A. HORTON.

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INTRODUCTORY.

The Ground already Covered.

The graded series has already treated nearly the whole of the Bible.

First, we have the *Old Testament Narratives*, dealing mainly with the Pentateuch and Joshua, and carrying the early history of Israel down to the time when prophecy makes its appearance in the person of Amos.

Then *The Story of Israel* takes up the thread, and surveys the record as preserved for us in the Book of Kings and in the writings of the great prophets, from the appearance of Amos to the great restoration under Nehemiah in the middle of the fifth century before Christ. It then, in more rapid survey, carries us on to the building of the temple by Herod the Great, and ends with a sketch of the time of Jesus.

Great Thoughts of Israel treats of the wonderful literature which arose between the return from captivity and the time of Herod. Psalms, Proverbs, Job, Ecclesiastes, Chronicles, Ruth, Esther, Jonah, Daniel, and those two gems of the Apocrypha, Ecclesiasticus and the Wisdom of Solomon, are all reviewed.

Then come *Scenes from the Life of Jesus*, and the *Leaflets for Teachers* which supplement this series. Together they treat of the Gospel narratives, and present an outline of the simple life which underlies the later elaboration which is so prominent in the Bible records.

The Teaching of Jesus covers the same ground from a different point of view and is followed by *The Beginning of Christianity*, with its account of Paul and his work.

The Present Course.

The lessons this winter propose to glance at the Bible as a whole, and to consider more in detail particular passages from all its varied contents, which stand out because of their special value and beauty. The selection has been largely determined by the necessity of avoiding ground already covered in previous courses. As a result, a great deal of attention has been given to extracts from the Epistles.

An endeavor has also been made to present the variety which is one of the most marked characteristics of the Bible.

and to leave no part unrepresented. The most noteworthy exception is the Book of Psalms. But, as this has had a course by itself, prepared by Mr. Fenn, it was thought wise to leave that noble collection of the religious songs of Israel to him.

Plan of the Lessons.

Each lesson will commence with the passage under consideration printed in full. These passages have of course in many cases had to be curtailed by the omission of unessential matter, and in one or two instances two passages from different parts of the book have been put together.

The translation followed is that of the revised version, the only version universally accessible which is fairly accurate and still preserves to a very great extent the unparalleled rhythm of the great translation we know as the Authorized Version. Here and there the alternative reading of the margin has been preferred as giving greater clearness; and in one or two cases a conjunction has been added or deleted, so as to enable the passage under consideration to run smoothly and consecutively.

The series will open with two lessons on the Old Testament as a whole. Preceding the selections from the New Testament come two lessons surveying in the same way the New Testament books.

The Result Aimed at.

The course ought to afford us a general idea of the nature and origin of the books which, as a collected whole, we call the Bible. It ought also to help us to know for ourselves some of its noblest passages, and to gain a fresh sense of its power.

These lessons will, of course, rely much on the historical and other matter already published, to which constant reference will be made; and they may lead us to feel how the general treatment of the books naturally leads up to the more detailed study which in some thirty selected instances this series attempts.

If this course results in a better understanding of what the Bible is, and even in small measure in a closer acquaintance with some of the memorable utterances it contains, it will prove a fitting supplement to the series of lessons already issued. But more even than these it seems to afford material rich in suggestions for that "instruction in righteousness" which is ever the main aim of our Sunday-schools.

Lesson I.

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—*Milton.*

The Bible goes equally to the cottage of the plain man and the palace of the king.—*Theodore Parker.*

The Bible begins gloriously with Paradise, the symbol of youth, and ends with the everlasting kingdom, with the holy city.—*Novalis.*

We search the world for truth, we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From the old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read.

Whittier.

WHAT WE ARE STUDYING, AND WHY.

Nature.

There is a great book called "Nature," and we can learn many truths from it. It teaches all the time; and there is never a part of our lives where we may not become wiser and better by trying to hear what the voices of the stars, sun, ocean, mountains, and air, say to us. The works of God tell his laws and reveal his glory.

But we also learn from books. Some books give us knowledge about nature, others describe the world of human nature: these are the ones we are to consider now.

Sacred Books.

Every strong, leading people has had sacred books. In these writings were gathered the best thoughts then known about God, Man, Duty, and Immortality. These holy books were taught to children, honored by kings, made into laws, and read in services of worship. It was said that God revealed these books to certain good men, who wrote the messages down and told them to the people. We respect the piety of those who claim honor for their sacred books, but we also say that the Bible which we have is somewhat different. Our sacred book is more to us, and we find help in it which does not come

so fully from the Bibles of other lands. In this course of lessons we intend to look at some "Great Passages" from the books in our English Bible.

Other Lessons.

Most of us have studied other courses before this, in which we learned something about the characters in the Old Testament, who they were and what they said and did. We also learned something about the New Testament, where the Life of Jesus is told and his sayings recorded. Saint Paul, too, we traced in his missionary journeys.

All this and more we found very interesting. Now we plan to take up some fine selections, some important passages, which were not touched or not fully explained in the preceding lessons. We must begin in Genesis, and go on over the sixty-six books of the Bible until we reach the last one, Revelation. This ought to be a very pleasant and profitable journey to take. We will look at some famous scenes, hear some grand thoughts, learn some lasting truths, and get better acquainted with the Hebrew and Christian Scriptures.

What We Need.

The Bible is full of charm and interest. One way to make it dearer to all is to make its contents better understood. If we can just know what noble things are in it, then our love and admiration will increase.

The real religious treatment of the Bible is to examine it, to ask questions, to separate the great parts from the small, and to store in our memories the beautiful passages. The earlier we begin, the better. These lessons are not for grown people: they are for boys and girls and for young men and young women. You need to know what lies in the Bible story, or in the Bible passage, at the heart, like the treasure behind the locked door. We will get some keys, and unlock the doors. It is not difficult.

Bible Study.

One of the most fascinating studies now is the careful reading of the Bible. Scholars and professors have brought many things to light that were not known or at least not fully realized. A boy or girl is fortunate to live at the present time, and listen to what is told about the Bible. Everything is made real, and instead of saying, What has all this to do with us who live so long after the times of the patriarchs and so many

centuries since Jesus? we find that there is no end to the power in it all to hold our attention and to help us in many ways.

Bible study ought not to be dry and hard. Let us call it Bible reading or Bible travels or Bible talks. Let us go on a tour of exploration. Some curious facts will be discovered, and some stirring events we shall see.

The Books.

First we need to give attention to the Books, and ask the question: "What is it that we are talking about? Where did these writings come from?"

Our first subjects in these lessons cover the Old Testament, so called. That name was given to the Hebrew writings after the New Testament was written. What was the name of the writings of the Old Testament before the time of Jesus?

The holy books of the Hebrews were known under three names,—The Law, The Prophets, and The Writings. They were written at different times, by different authors, and were not put together for centuries. They are on different subjects. So you see the title "The Bible" means The Books,—a collection, a library. Indeed the Old Testament grew, slowly and for a very long time.

Translations and Manuscripts.

Remember that printing is a modern invention. We must carry our minds back to the very old times, when people wrote on parchment, bark, skins, and tablets. Go still farther back, and think of the age of memorizing, when certain men "learned by heart" long poems, stories, and histories, and recited them, and taught them to others.

We have a Hebrew Old Testament and a Greek Old Testament and an English Old Testament. The one you know is the English translation, made under King James of England. They all represent the same collection of books, in substance, though we find different arrangements. The best translation for us is the Revised Version, because it gives us the fruits of modern scholarship. We know more about the writings of the Old Testament than people did hundreds of years ago, because so many able men have tried hard to find the facts, and to tell the real story of the growth of the Bible.

We do not need to learn in this grade all that is taught about the different manuscripts or different writers of the Old Testament books. That belongs to older classes. It will not

help us now. Only we can say that in parts of Genesis, and in many other books, there are found writings put together and made one that came from several sources. Some old stories are put with later ones, parts of some ancient records are joined with narratives much different and not so old. This confusion used to puzzle the readers of the Bible, but now the contradictions are explained.

HINTS FOR TEACHERS.

Get a good map of Palestine, showing the land in its earliest history, and another for later times. Purchase and have at hand in the class a copy of the Revised Version. Make use of all aids, pictures, descriptions, etc., to brighten the lessons and to give a realistic touch to the narratives.

In this lesson amplify these points : —

1. Ancient habits of story-telling and primitive customs as to records.
2. The existence of sacred writings in all countries. How they share certain features.
3. Give reasons why our Bible is dearer to us,—its contents, associations, origin.
4. Tell the class something about translations, the “canon,” and how the Jews use their Scriptures at the present time.
5. Make clear the unquestionable truth that examination of the Bible, discrimination of its parts, and the “higher criticism,” do not impair its value or lessen reverence for it.
6. Ask the pupils to memorize the names of the books of the Old Testament, and require a review test at future sessions.
7. Explain the words Inspiration, Pentateuch, Prophet, Apocrypha, Rabbinical, Genesis, Exodus, Talmud, Scribe.

REFERENCES.

For general use consult Sunderland's *The Bible, its Origin, Growth and Character*. This is an excellent aid on all points historic and literary. For the particular lessons to follow *The Bible for Learners* will prove helpful. Many other volumes are easily obtainable, all touching here and there our present studies. Among them are Geikie's *Old Testament Characters*, Hall's *First Lessons on the Bible*, Millson's *Lessons on the English Bible*, Toy's *History of the Religion of Israel*, Moulton's *The Bible as Literature*.

Lesson II.

SOLOMON'S PRAYER.

AND it was so, that when Solomon had made an end of praying, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread forth toward heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying: Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes and his judgments, which he commanded our fathers. That all the people of the earth may know that the Lord is God; there is none else.

I. KINGS, chapter eight.

ISRAEL AND RELIGION.

The Hebrews.

There are three words that mean greatly the same thing,—Hebrews, Jews, Israelites. The first name means “from beyond,” and was used to indicate the Jews when they appeared in Palestine, “from beyond,”—that is, from the Eastern country. The title Hebrews is often used now. There is a book in the New Testament called Hebrews. The inhabitants of Palestine were often called Jews, from an old name of a Hebrew king, Judah. But there was another title very dear,—“Israelite,” from the word Israel. The Jews loved this name, and called themselves “children of Israel.” All the Hebrews were not Israelites, but all the Israelites were Hebrews.

Israel.

We shall find, as we go forward in our lessons, that “the children of Israel” thought they were peculiarly blessed; that Jehovah (or Jahveh) loved them; that he would give them power and prosperity.

We have taken “Solomon’s Prayer” for the first page, to illustrate this great faith. The king blesses the “congregation of Israel,” and gives thanks because the Lord gave “rest unto his people Israel.”

We must remember that the Old Testament is a Jewish book. And the New Testament was from the Jews. At first this people were wandering about, living in tents, riding on camels, without any cities or towns. They fought with other tribes: sometimes they were beaten, and sometimes they conquered. Many, many years went by between the old days of tents and camels and the great prosperity of King Solomon, with the temple and the vast crowd of people. Yet in this long time—how long we cannot well say—the Scriptures were growing and the Bible was making, because the Bible came out of the life and thought of the Israelites. A learned man named Ezra did much to put the various parts together.

Religion made the Book.

What we are trying to have you understand is that the books, the writings, of the Old Testament could never have

come to us if the people, if Israel, had not been religious. God spoke through them to teach religion. God spoke through a people called the Greeks, and they taught art. God spoke through another people called the Romans, and they taught the world law. God is speaking through Americans, and teaching the world brotherhood.

We shall see how the books differ in the Hebrew collection. Some tell about wars, others describe travels, another records laws: here is history, and there is poetry. Then the grand old prophets will appear. In all our lessons, from whatever books the passages are taken, we are sure to find religion. The Israelites thought God was near at hand all the time, and was their God, doing this and doing that, which we do not believe now. But this thought of God so near, doing so much for them, always made them religious.

Schools.

The Jews did not have the kind of schools that are found in our land. We have Sunday Schools and Day Schools. In the Sunday Schools are taught religion, the Bible, and morals: in the Day School are taught science and knowledge of many kinds. Now the Jews had only one kind of school; and it might be called a Sunday School, though it was held every day. The children learned very early passages from The Law,—that meant the teachings of Moses. They committed to memory certain verses from Leviticus. At the time of Jesus the course was long, but it did not go outside of religious subjects.

This must seem strange to you. But now you can understand how the Old Testament was a power, for it was about the only book to which the pupils were sent. If the studies were strange, so was the school itself. The master usually sat on a high chair or cushion. The pupils of advanced grade sat on a low bench, and the youngest sat on the floor. This explains the phrase found in the Bible, "I was brought up at his feet." Books there were none. Desks were not known. The sessions were short.

Our Reverence.

Why do we reverence the Hebrew people, and why do we honor the Hebrew Scriptures? Because the Israelites were, on the whole, with many shortcomings, true to the spirit of religion. Because the Old Testament has so much gold of religion in it.

Some people love to find fault with the Bible. They always pick out the passages that are the poorest. We will notice the peaks. Our lessons will take in the starry, bright passages. The best shall be our choice; and the Old Testament must be judged by the best in it, not by the poorest.

Read Solomon's Prayer, on the first page, carefully, and then think of Israel praying that way and studying The Law and building temples. That way the books finally came from which we take our Great Passages.

HINTS FOR TEACHERS.

1. Dwell on the fact of the religious spirit of the Jews. Trace some of their history in modern times.

2. Have the class understand the circumstances attending the dedication of the Temple, and how Solomon's Prayer summed up the better aspirations and hopes of the Israelites.

3. Describe the school life of the Jewish people in the time of Jesus.

4. See if any pupils have knowledge as to ancient manuscripts,— what they are, where found, and by whom written.

5. As a preliminary talk, lead the class over the general ground, explaining the different books of the Old Testament. Your pupils are supposed to have learned the titles of the books at the preceding lesson.

6. Show the Providence of History. There is a plan. Part we can understand. The Jews stood for religion.

7. Give your pupils the several reasons why they ought to know the Bible better, and then interest them in this particular plan. Show the educational result of acquaintance with the Bible.

QUESTIONS.

Did you learn the names of the Old Testament books? Can you remember some of the things taught in the lesson before this? Who was Solomon? Why did the Jews build a great temple rather than a Capitol House? Can you tell the meaning of the words "Jews," "Hebrews," "Israelites"? How did the Jews live at first? How did they preserve their stories and history? Can you describe a Jewish school? Did the teacher use books? What did he teach? Did the Jews have many other writings besides the Scriptures.

Lesson III.

ABRAM AND LOT.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south, even to Bethel. And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere. So Lot chose him all the plain of Jordan. And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto the LORD.

GENESIS, chapter thirteen.

ABRAM AND LOT.

Patriarchs.

The passage for our lesson this time tells us about a patriarch. And what was a patriarch? He was the head of a tribe, much honored and obeyed. He was like a king, very powerful. The name patriarchs is given to those men who lived before the time of Moses, such as Abram, Isaac, Jacob. There were many others; but the greatest known to us in the Old Testament seems to be Abram, who is also called Abraham. The stories about him are very interesting and strong. We can almost see Abram making long journeys with his flocks and families, living in many different places, buying, selling, pitching tents and then folding them, getting into trouble with other tribes, and then settling the difficulties by fighting or going away.

But, though Abram lived to be very old, and though he saw so much and did so much, there was one thing we find running through all his life. To one thing he was ever true: he suffered for it, and never allowed any trial to break down his promise. What great thing was this that bound his roving, strange life together in a beautiful whole? He obeyed the Lord. He was faithful, and so he has been called the Father of the Faithful.

Light in Darkness.

All that we read about Abram is supposed to have occurred hundreds of years before Jesus. Everything looks dark in those far-away times. People worshipped idols; they offered sacrifices to many gods, and feared them; they hated all but the members of their own tribe; they loved fighting and were cruel. But out of this black night of evil and ignorance shine these stories about some one called Abram, who obeyed the voice of God and God loved him.

Abram was one of the first to try to reform the heathen around him, and to make them leave their gods and worship Israel's God, Jehovah. Abram often grew discouraged. Then he seemed to hear the Lord speak to him, saying: "Be of good courage. I will be with thee. Lo! to your children's children

shall come great rewards." And then, though Abram knew that he could not live to see all the good that was promised, still he rejoiced to be told that others after him would surely be blessed. Abram was a noble soul.

The Quarrel.

All this moving and changing and trading had gone on for many years. Abram went for a while to Egypt, and took with him a nephew named Lot. There they had great prosperity. But Abram longed to get back to Palestine, and so the great caravan started. After many weeks on the way the desired place was reached,—the country in the south of the kingdom of Judah. Abram and Lot had been over this region before, when they left Mesopotamia, and, obeying the voice of God, went south to find a promised land.

Lot was a prince, or leader; and so was Abram. I suppose each one had hundreds of cattle and hundreds of men and women and hundreds of tents and camels. The Bible Passage tells us that.

There arose quarrels. Probably some of Lot's men, who were caring for the flocks and herds, tried to get in and push out some of Abram's men and flocks, where the grass was particularly good or the water plenty. There was not room for so many people with so many herds and flocks.

Good Friends.

Just as we are wondering how the quarrels are to be settled, Abram, the noble soul and the large heart, speaks up and says, "Let there be no strife, I pray thee; for we are brethren." Then he offers Lot the choice of location. If Lot goes to the left, then Abram will take the right. If Lot chooses the right, then Abram will be satisfied with the left.

Generosity.

This was true generosity between friends. By all we know, Lot ought to have paid respect to Abram, the greater man of the two, and asked Abram to choose first. But no, with selfish haste Lot seized the offer of the generous Abram, and chose the rich, fertile valley of the Jordan. He selected the best. Abram quietly took what was left, not so good in every appearance, and quietly made a new home by the oaks of Mamre, first of all building an altar to the Lord.

Retribution.

See now the short-sightedness of the greedy Lot. He

chose a part of the country in which were some cities, Sodom and Gomorrah; and not long after he went to live in Sodom. There was so much evil in the place God destroyed it, so the story runs; and Lot was saved only by flying in haste, his daughter and wife accompanying him. Abram did not put self or money or anger first. He obeyed the voice of God, and was happy. You ought to read the stories about Abram in the Bible: there are many. We shall hear about one of his grandchildren, Jacob, in the next lesson.

HINTS FOR TEACHERS.

1. Give the class a good idea of the patriarchal times before Noah and after. Describe the nomadic life: it is interesting to young people, so contrasted is it to our life.
2. Emphasize the superiority of the character of Abram to the prevailing types around him. Ask the question, Why this difference? It was owing to Abram's religious spirit.
3. Fill out the lesson by referring to Abram and the attempted sacrifice of Isaac. It illustrates Abram's faithfulness and also marks the change from human sacrifices to better customs.
4. Make clear Lot's character,—good-natured, pious, well-meaning, thrifty, but wanting in the depth and whole-souledness of Abram. Narrate the flight from Sodom as picturesque material.
5. Locate the scene of our Bible Passage. Describe the oaks of Mamre. Add anything that makes Abram seem a living character. This Passage is full of beauty, and cannot fail to teach a great lesson of magnanimity and tenderness.

QUESTIONS FOR PUPILS.

What was Abram sometimes called? (The Friend of God.) Why? What do you understand by the word "patriarch"? Did Abram have one aim in life? Was it to be famous? Was it to make money? Was it to be happy? If not these, then what? Are you not surprised to find such a character in the savage, early times? How do you explain it? Was Lot mean or bad? Do selfish people always get the worst of it? What is the difference between a surface Christian and a heart one? Which was Lot, surface or heart good? Which was Abram?

Lesson IV.

JACOB'S DREAM.

AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood beside him. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, so that I come again to my father's house in peace, this stone which I have set up for a pillar shall be God's house.

GENESIS, chapter twenty-eight.

JACOB'S DREAM.

Isaac.

We learned something about Abram in our last lesson. We found that he was called the "friend of God" because he was so good. He had a son Isaac; and, when a lad, this child was brought very near death by his father. It was done, too, in the name of religion. We ought to be thankful that children are not treated so now.

A Sacrifice.

The story in Genesis tells us that one day Abram seemed to hear the voice of God telling him to take Isaac and offer him up as a sacrifice, in the mountains, for the glory of God and to please Him.

Just as Abram was about to carry out his purpose, he thought God told him to stop; and he saw a ram caught in the bushes, and, taking that for a proof of mistake, he released Isaac, sacrificed the animal, and thanked God that his beloved son was saved. This seems very strange, does it not? But so the story runs.

The Two Sons.

Isaac was told by his father that he must marry a woman from among the people of his own kind, and not take a wife from the heathen tribes. There is a pretty story how Isaac obeyed; and you have read about Rebekah at the Well. This charming Rebekah became Isaac's wife, and Jacob and Esau were the names of the twins born to them. They were very different, as we shall see. Jacob loved to trade, was fond of home, somewhat selfish. Esau loved to hunt, was fond of travelling, somewhat careless.

In this lesson we find Jacob in a desert place. What does it mean? What has happened that Jacob sleeps away from home, alone, with stones for a pillow?

The Flight.

The mother loved Jacob more than Esau, and always showed it. Just how the mother of Jacob and Esau managed to deceive Isaac, and why Jacob was obliged to run away to save his life, we will tell in the next lesson, when the twin brothers meet, after long years, and are reconciled.

. This is enough now, to say that Esau became so enraged over the treatment Jacob and his mother gave him that Jacob was told by his mother to go away at once, for he was not safe at home.

Bethel.

So Jacob got together a few things, and disappeared. His mother knew where he had gone; but no one else, not even Isaac, his father. Rebekah told her son to go to her brother Laban, who lived in a place called Haran; and there he would probably find work, a home, and safety from Esau's anger.

After a day's journey, in which Jacob made great haste to get as far as possible from his brother, the wanderer found the night falling: all was dark, solemn, lonesome. How different from the happy home behind him! All was silent, strange, sad!

With a heavy sigh and a trembling heart, Jacob lay down to sleep. The best he could do was to put his head on some stones that were piled near him; and then, tired out, he fell asleep.

The Dream.

Then in his broken slumber he dreamed. Angels appeared to go up and down on a ladder. God spake, and promised him great renown and possessions. This and much else he seemed to see and hear, so that in the morning, when Jacob woke, it was hard for him to believe that there was nothing but the desert around him. God had spoken to him, had been with him. In those days, people believed in dreams more than they do now.

The first thing Jacob did before he started on his way again, was to take one of the stones, pour oil on it, and thank God. He also gave a name to the place, and made a vow. The name Bethel means House of God, or Temple. The vow was one of repentance. Jacob promised to be true to Yaweh (Jehovah), and to give one-tenth of all he ever might earn to God's service, and to make the spot a place of worship.

Old Ideas.

In the days of old, men cherished sacred stones, sacred trees, sacred hills. Bethel, long after Jacob lived, became famous; and the Jews honored the spot with religious ceremonies. A sacred stone was exhibited.

People in those days believed that God had favorite places where He dwelt. You remember Jesus tried to teach something

else, and rebuked those who claimed that God could be worshipped only in a few places.

What do We Learn?

Jacob thought God spoke to him that first night after his flight from home. It was conscience awake and rebuking. God always speaks to us when we are sorry for our errors.

Then there is something beautiful in the way Jacob declares he will never forget the place where this dream occurred. It is a holy place. God is everywhere. We believe that. But it is right for us to hallow some spots, and set up monuments to mark the ground where great things have happened.

HINTS FOR TEACHERS.

1. Put into the lesson all the facts about Abram and Isaac that will tend to give the story a living interest. Describe Isaac's character and Rebekah's ways. This will also prepare the pupils for the coming lesson about the reconciliation of Jacob and Esau.

2. Use the familiar hymn, "Nearer, my God, to Thee," founded on this story. Unfold the significance of the figures employed in the poem.

3. Give some information as to the habits of sacrifices in the early history of mankind. Trace the growth away from such terrible deeds. (See Gould's "Beginnings.")

4. Devote a part of the lesson to the subject of visions and dreams; the old view, the modern thought.

5. Touch on hallowed, historic, and honored places. The value of sentiment. The education of famous places.

QUESTIONS FOR PUPILS.

Who was Isaac? Do we know much about him? Where did he live? Who were his children? Did Jacob run away from home? What rights did the oldest son always have? Where did Jacob have his dream? Can you give the name of the spot and its meaning? What do you think of dreams? Do you think Jacob was penitent? To whom was he going? What vow did Jacob make? What did he do with the stone that served as a pillow? Did you ever hear of sacred stones or sacred trees?

Lesson V.

JACOB AND ESAU.

JACOB, in fear of Esau's vengeance, sent servants with a great herd of cattle as a present to his brother. But the next day:

Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him. And they wept. And he said, What meanest thou by all this company which I met? And he said, To find grace in the sight of my lord. And Esau said, I have enough, my brother; let that thou hast be thine. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to the pace of the cattle, and according to the pace of the children, until I come unto my lord unto Seir.

JACOB AND ESAU.

How It Began.

Esau came home one day, after hunting, very tired and very hungry. Jacob was cooking something with a red color, some vegetable. Esau suddenly said: "Give me some of that red stuff. I'm hungry. Give me quick some of that red stuff."

Jacob, always cunning, thought this was a chance to make a bargain. So, heedless of his brother's condition, he answered: "Yes, I will if you give me your birthright. You are older, and will be the head of the tribe after father dies. Give me that right, and you shall have red pottage enough."

Careless Esau muttered to himself: "Why not? I may die any time,—to-morrow, the day after. What matters it, anyway? Jacob thinks it is a great thing to look ahead. I don't. I live for to-day."

So Esau foolishly consented to Jacob's offer, and sold his rights for a "mess of pottage," ate the "red stuff" with great relish, and went to sleep.

The Cruel Deception.

But that was not all. Another day Isaac sent for Esau, and told him to go hunting and bring back some fine venison.

Isaac said also, "I will give you my blessing and the blessing of Yahweh, when you come back with the game."

Rebekah heard all this. After Esau had gone, she took Jacob aside, and told him what she had heard. "You must receive the blessing," said the fond mother: "you shall go in, and take the place of Esau."

Jacob was afraid. He did not see how it could be done. "What if father finds out that I am Jacob? Then he will give me a curse instead of a blessing."

"Fear not," replied the foolish mother. "I will take all the risk. Let the curse be upon me."

The Blessing.

At last Jacob gets courage enough to consent to the wicked plot, and his mother prepares everything. She cooks two kids that Jacob gets from the flock. Then she puts Esau's clothes on Jacob. But he cries out: "Esau is rough and hairy. I am

smooth. What if father Isaac feels my neck and hands? Though blind, he will know at once who it is."

But Rebekah has a trick to meet that. She takes the hairy skin of the kids, and covers Jacob's hands and neck. Then she gives him the cooked meat, and sends him in to father Isaac.

As Jacob enters the tent, he says in a low voice, "My father." From the far-away part comes a reply, "Who are you, my son?" And Jacob answers that he is Esau, that he has done what his father wished, and now brings the game all cooked for Isaac to eat.

Jacob goes closer to the old patriarch, and the aged father strokes the hands and neck of the deceiver.

"This is the voice of Jacob, truly; but the hands are the hands of Esau. You are, indeed, my son Esau?" Jacob declares again his lie, and Isaac finally eats and drinks. Then he gives Jacob the desired blessing.

The Return.

Hardly had Jacob left the tent when Esau returned. He ran to his father with the venison, and called to him with joy, "Rise, father, and bless me."

Then came the shock and the anger. Isaac said, "I have already blessed some one who came and said he was Esau." The poor old man trembled with emotion. Esau flung himself down, and wept. Jacob had robbed him of his birthright and the father's blessing. Great was Esau's wrath; and he resolved to kill his brother, but not until Isaac had passed away.

Now we see why Jacob fled for his life, and how he came to sleep that first night of his journey at the place afterward called Bethel.

After Many Years.

So Jacob reached Laban, his uncle, the father of Rachel, and worked for him many years. He prospered in some ways, and in others he suffered. He paid a heavy price for his deceit and wrong-doing. And Rebekah had many trials to remind her of the evil she had done.

At last, after twenty years or more, Jacob longed to go back to the old home. He had married and grown rich. He was happy with his children. But he was afraid of his brother Esau. How would he be received? Overcoming his fears, he started on the journey. Laban was willing to have him go, for some troubles had risen between them.

The Messengers.

As Jacob, with his great caravan, approached the place where Esau dwelt, he sent messengers ahead to announce his coming. They told Esau that his brother was rich, and now returned to make friendship. The men went back, and frightened Jacob by reporting that Esau was coming to meet him with several hundred men. To Jacob's cowardly nature this meant an attack. He divided his caravan into two parties, hoping, if one was destroyed, the other might escape.

Then he got together hundreds of sheep, goats, camels, as a present for Esau, and sent them on before, hoping to conciliate the brother whom he had so cruelly wronged years ago.

It all turned out well. Our Bible passage tells the story of Esau's generosity and forgiveness. How noble were Esau's words! "I have enough, my brother: let that thou hast be thine." He wishes no gifts, but accepts, after urging, the peace-offering.

The Reconciliation.

Here we leave the brothers. Each had faults. Let us hope that Jacob appreciated the forgetting and the forgiving. Certainly, he suffered exile and experienced trials as penalty for his cunning. Esau's example, on the other hand, has many lessons for us.

HINTS FOR TEACHERS.

1. Make the light of the noble traits shine out of the darkness of the deceit and wrong. Do not forget to point out the standards and habits of the ancient days. We must not judge wholly by our present civilization.
2. Supply the details of Jacob's life with Laban as story matter.
3. Make a study of Esau and Jacob as representative characters.

QUESTIONS FOR PUPILS.

What did Esau do with his birthright? What was "that red stuff"? How did Jacob get a blessing from his father? Do you think Esau was a strong character? Did Jacob grow better as he grew older? How was it with Esau? What became of him? What do we know about Jacob's family? Was Joseph one of his sons? Did Isaac live after Jacob and Esau were reconciled? (Yes, the two sons finally buried him.) What other name did Jacob have? (Israel.)

Lesson VI.

THE BURNING BUSH.

NOW Moses was keeping the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. (And Moses hid his face; for he was afraid to look upon God.) And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

EXODUS, chapter three.

THE BURNING BUSH.

A Picture. .

This is a picture, a poem. The writer of this story did not stop to ask whether everything occurred exactly so. The flames that played about the indestructible bush were parts of the picture. But why was a bush taken for the subject? Because Moses at that time was a shepherd, tending flocks. There, alone with the sheep, the message came to him. He was called to this great work from the bushes and rocks of the wide fields. It was a holy place; for God came to call him, and the fire was the altar flame that burned in the sacred spot.

The Synagogue.

God calls to Moses from the altar bush, and says: "Take off thy shoes. This is holy ground." It was the habit of the Jewish worshippers to remove their shoes on entering church, as we take off our hats. In this way the story shows that we are to understand that the bush, the fire, and what occurred had the character of a synagogue or church sacredness and awe.

Before This.

Now let us see what led up to this. Who was Moses? and how did he happen in this land of Midian, tending sheep?

The Hebrews had remained in Egypt after the days of Joseph, the son of Jacob. They grew numerous and powerful. The Egyptians feared they might become troublesome; and, after Joseph died, there was no one to protect them or plead their cause at the king's court. Accordingly, the rulers made slaves of the Hebrews, and persecuted them. As a last cruel step, it was decided that all the infant boys born to this people should be killed. The hated race was growing too rapidly.

You remember the story of Moses,—the babe taken from the river's bank, where he lay hidden in a wicker basket. He was found by the king's daughter, and carried to the palace. His mother knew it, and saw her child, but did not dare say a word. The little child was so winning that everybody took a liking to him; and he was spared, to grow up a man. His education was of the best; and, when he reached young manhood, his character was respected.

True to his Race.

But Moses never forgot his poor, afflicted people. He could do little for them; but his heart was stirred over the wrongs that were continually inflicted on his countrymen.

One day he was so far moved to anger that he did a rash deed. An overseer of some of the Hebrew slaves at work treated them shamefully. He beat them and whipped them. This was too much for Moses. His feelings overcame him. Looking about, and seeing no Egyptian near but this tyrannical fellow, he slew him, and hid his body in the sand.

An Exile.

Moses, no doubt, repented of his act, and hoped to outlive his impulsive act. But, a few days after, some dispute arose among his countrymen; and he tried to make peace. He interfered. One of the quarrelsome number spoke up, and said, "Perhaps you will kill one of us, as you did the Egyptian the other day."

Then Moses knew that people were talking about him and what he had done. He learned, on inquiry, that the king had heard of it, and had issued orders that Moses should be arrested and put to death.

Thereupon he fled quickly, and ran away until he came to a region called Midian. He found here a famous well; and, just as he drew near to it, some young women drove their flocks to it to get water. At the same time some herdsmen wanted to use the well for their cattle, and they tried to crowd the others away.

Daughters of Jethro.

Moses took the part of the young women, and secured for them what they wanted. It seems the well was owned by different ones, and there had been much trouble before.

These young women were known as the daughters of Reuel, or Jethro, the priest of the Midianites. When they returned home and reported that an Egyptian had helped them to water the sheep, Jethro asked, "Why did you not bring him home?" So they went back, and brought Moses to their father.

Moses became a herdsman for Jethro, and afterward married one of the daughters whom he had befriended at the well.

This is how he came to be tending sheep in Midian; and this explains why the message, "Go, save my people," was given to Moses among the bushes and rocks of the wild pastures. After this followed the great events of Moses' life. Thoug

distrusting his power, he obeyed the commands of his God, and led the Hebrews out of captivity, out of Egypt into Palestine. But this belongs to the next lesson.

To Think About.

We all have our calls of duty and our missions.

It is "holy ground" wherever we see God or hear His voice sounding in our lessons of nature or experience.

The sacredness of life is like the burning bush, never consumed yesterday or to-day. The old is forever new.

Obey, and do the best you can.

HINTS FOR TEACHERS.

1. Locate Horeb, and explain the reverence of the Hebrews for this place.

2. Add to the lesson all interesting facts about Moses. His name stands for some great movement and ideas.

3. Do not permit the truths in the Passage to be lost sight of in criticism of the setting or legend. There is a deep, beautiful significance to the whole thing.

4. Refer to reformers who have been "called," and how they were led to their missions: Joan of Arc and the voices, Luther and his visions, many others similar.

5. Touch on the nearness of Deity and the sacredness of "life's daily round." The burning bush of every-day opportunity.

QUESTIONS FOR PUPILS.

Where was Moses born? Why was he hidden in the basket? Who adopted him? What did he do that made him run away from Egypt? Where did he go? What happened as he arrived in the new land? What did he do after that? Did he believe God spoke to him? What did he seem to hear? Do you suppose Moses had been thinking of all this before? Can you explain the burning bush? What was the habit of the Jews on entering one of their churches? Was Horeb a sacred place, like a church? Who was Pharaoh? What is a reformer? Can you name an emancipator, one who sets slaves free?

Lesson VII.

THE DEATH OF MOSES.

AND Moses went up from the plains of Moab unto Mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea; and the south, and the plain of the valley of Jericho the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he was buried in the valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face.

DEUTERONOMY, chapter thirty-four.

THE DEATH OF MOSES.

Pisgah.

Our Bible passage tells us what happened years, many years, after Moses left Midian. What took place in all that time? Did he succeed? Did Moses break the fetters, and set his people free? Yes, he went to Egypt, and after many hardships succeeded in getting the Hebrews out of the hands of cruel King Pharaoh. In our lesson to-day we see the aged Moses at the end of life. He has tried to reach the Promised Land, but the Lord tells him he cannot enter it. So he is buried in a lonely valley of the land of Moab, but no one now can find his grave.

What did Moses do?

How did Moses succeed in freeing his people from the tyranny of the Egyptians? First he went to King Pharaoh, and asked him to let the Hebrews go away out of the land. But the king refused. Moses found that his countrymen were not true to him: they had been in slavery so long, their courage was gone. They did not seem to care to be free.

But Moses did not give up. He waited and hoped on. Finally there came some plagues over the land. Insects and sickness and calamities fell so thickly on the people, the king grew afraid. He believed that Moses caused all the trouble. We are told there were Ten Plagues,—Hail, Locusts, Frogs, Darkness, and other terrible conditions. And chief of all was the plague of the first-born. The Israelites did not suffer, so the story runs; and it also says that Moses warned Pharaoh before each plague what was to come. But the haughty king would not yield until the death of the first-born children. He had promised many times to do what Moses asked; but, when the plagues were over, each time he broke his word.

But after the tenth plague the Israelites got off before the king could change his mind. The Egyptians were glad to have the Hebrews go. Better days would come, they thought,—no more plagues; and the Egyptians did a great deal to start their old slaves on the journey.

Tried to Get Them Back.

Pharaoh and his people were not satisfied. They repented,

and tried to bring the Israelites back, sending an army of soldiers, chariots, and horses to capture the fugitives.

Then the story goes on to tell of the Red Sea and the wonderful escape; the dividing of the waters for the Israelites, so that they had a dry road over which to march; and then the rushing in of the waves, drowning the Egyptian army.

Miriam, the sister of Moses and Aaron, took her harp, and sang a triumphant song of rejoicing. The Hebrew people believed that in some marvellous manner Moses and his countrymen were saved from the enemy, and this is the description in Exodus. That is the name of the second book in our Bible. It means "a going out."

The Wilderness.

For many years Moses led his people from place to place.

After leaving the Red Sea, they came to a vast wilderness; and here they journeyed, looking for Canaan beyond the Jordan. You would not think much could be done in a wild forest, yet these years—forty is the number, it is said—were like a school time for the Israelites.

Moses and Aaron and others, whose names we do not know, were teaching the people something all the time.

There were the Ten Commandments taught to the people at Mt. Sinai. These great rules have come down to us. They are part of our public laws, in a sense.

Then Moses taught his followers to make a Tabernacle, and to carry an ark in which the Lord was supposed to be. The Tabernacle was a tent at first, in which the articles used in worship were kept. The ark was a gold chest, in which the Ten Commandments, engraved on stone, were placed. This ark was the most sacred thing of all. Our church in a measure comes from this.

The Sabbath.

Moses established the observance of the Sabbath, our Saturday. Perhaps before there was no regular day of rest. He saw how much it was needed, and commanded the people to stop work, to rest, and to worship on the Sabbath. Our Sunday comes from this. But our first day of the week is more cheerful; and we call it Sunday, not the Sabbath.

Becoming a Nation.

When the Jews were suffering most, they were learning the most and growing. They grew to be strong in character. As

slaves, they were weak and ignorant. It was good for them that they did not reach Canaan, the rich, beautiful country at once. The trials of the journeys in the wilderness made the Jews a nation. They learned to worship Jehovah (Yahweh); they grew to be active, religious, earnest.

Many times they rebelled. Often they made idols, thinking that by worshipping new gods they might be helped. Frequently they came near starving and perishing, and then they were angry with Moses for taking them from Egypt.

At last Moses feels the end is near. He could not lead the Jews into Canaan; but he left them on the border, and his work was done. Some one would finish the journey in his place. That man was Joshua.

HINTS FOR TEACHERS.

1. Explain how Moses divided the Jews into twelve tribes, and why. Give their names.

2. Impress on the pupils the character of the work done by this great leader. Read from Exodus applicable passages. Wisely discriminate between the probable facts and the imagination of the writers of the history.

3. Take opportunity to describe the early form of Jewish worship,—it will prove very interesting,—the ark, the priests, the holy of holies.

4. Do not fail to teach the idea of reform, of progress. We may not be able to settle certain questions as to the events, as to Moses himself; but the thought of a noble reformer, the lessons of consecration to a cause, can be vividly enforced.

QUESTIONS FOR PUPILS.

Where was Moses buried? On what mountain did he stand and look off? Who went with him to Egypt? What did he try to do? Was it a brave, dangerous thing to undertake? Did the king do what he promised? What, finally, made him set the Jews free? Did Moses cause the plagues? What happened after the flight of the Jews at the Red Sea? How many years did Moses journey in the wilderness? Did the Jews grow worse or better? Can you mention some important facts? What was the ark? Why was Moses a great man?

Lesson VIII.

DAVID SPARES SAUL.

NOW Saul took three thousand chosen men out of all Israel, and went to seek David. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet. Now David and his men were abiding in the innermost parts of the cave. Then David arose, and cut off the skirt of Saul's robe privily. But David checked his men, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David bowed with his face to the earth, and did obeisance. And David said to Saul, Wherefore hearkenest thou to men's words saying, Behold, David seeketh thy hurt? Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee, though thou huntest after my soul to take it. And it came to pass, when David had made an end of speaking these words to Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rendered unto me good, whereas I have rendered unto thee evil.

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4. Do not fail to teach the idea of reform. We may not be able to settle certain questions as to Moses himself; but the thought of a nation's lessons of consecration to a cause, can be well illustrated.

QUESTIONS FOR

Where was Moses buried? Who went with him to stand and look off? Who went with him to try to do? Was it a brave, daring deed? Did the king do what he promised? Did the Jews free? Did Moses cause the death of the king? Did the flight of the Jews at the end of the journey in the wilderness? Was it worse or better? Can you imagine the ark? Why was it called the ark?

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And Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My heart is sore for thee. And Saul looked back, and said, I have sinned. And David bowed with his face to the earth, and kissed Saul. And David said to Saul, Wherefore do I keep thee? And Saul said, Because thou art a man of valor. And David said to Saul, I have been a soldier, and have killed a lion, and a bear, and have killed many beasts. And Saul said, I have seen all that thou hast done. And David said to Saul, I have been a soldier, and have killed a lion, and a bear, and have killed many beasts. And Saul said, I have seen all that thou hast done.

DAVID SPARES SAUL.

Samuel.

To understand the "Passage" of this lesson, we must go back. Who was Saul? How did he happen to be in the cave? Who was David, so good and kind?

Many of you have seen pictures or plaster figures of a boy kneeling in prayer, his hands together and his face turned upward. They are called "Little Samuel." He was a Hebrew boy, who grew to be a prophet. People said he was a wise and holy man. He was a preacher, and also a ruler. It was said that God called him to serve at the altar, and to tell the Jews what they ought to do.

After a while the people grew tired of Samuel, though he was trying all the time to help every one; and they asked for a king. The Jews had lived without a king, but they thought it would be better to have one. Samuel told them he did not want such a change, and warned them. Still, they cried out for a king.

At last the good old prophet yielded, and anointed a young man called Saul to be king over the people. Anointing means to pour oil on the head, and to offer up prayers. Saul was tall, handsome, brave; and the Jews were very happy over their new king.

Saul.

For a while everything went well. Saul pleased the people. But, as he grew older, he was not always good and wise. Sometimes he became very sad, and then he did not trust any one. He thought his best friends were against him. He was suspicious.

Now there was a young shepherd named David, who somehow found his way to the court of Saul. The king heard of him, and sent word that he should be brought before him. David was skilful in playing on the harp, and he often pleased Saul by his music.

Goliath.

There is a story that David killed a giant, a warrior, who had frightened the Hebrew army and challenged the bravest to

meet him. This Goliath was killed by a stone from the sling of David. There was great terror after that among the enemies of the Hebrews. These enemies were called Philistines.

Because David did so much that was brave and daring, Saul was angry and jealous. He heard the soldiers cheer him, and there was praise on every hand of the young shepherd boy.

Jonathan.

Saul had a son Jonathan, who liked David; and they became great friends. Jonathan took David's part, and that made Saul still more angry. Once, when David was playing on the harp to cheer the king, Saul took a spear and was about to fling it at David, thinking to kill him; but David ran away in time to save his life.

Jonathan did all he could to keep his friend David with him, but in vain. So one day they separated, and both shed tears. David went far away, that the angry king might not hurt him.

The Cave.

Old King Saul grew worse. He raised an army of many thousand men, and set out to find David. On one of these searches he came to a cave. Leaving the soldiers, he went in with some officers, and lay down to sleep. Now David and his friends were hidden back in the deep cave, and Saul did not know it.

The friends of David said: Take your sword, and kill the king: he has tried to kill you. Here is the chance to have revenge.

But no: David refused. Instead, he crept softly up to the sleeping king, cut off a piece of his robe, and then went quietly back to his hiding-place.

Soon after Saul rose and went out, not knowing what had happened. David followed, calling to the king to see how his life had been spared. Saul was astonished when he saw David and the piece of cloth cut from his robe. His conscience was touched, so that he cried. Then he said: You are better than I am; for, while I have tried to do you harm, David, you have been kind and good to me.

What Came to Pass.

Do you not feel that Saul and David ought to have lived together after that? Then Jonathan would have had his friend back. But the story does not end that way. Saul wanted

David to return, but he did not dare to do it. The king was dangerous: one day he seemed happy and friendly, another day he was excited and furious. He took his own life after a battle in which the Hebrews were defeated by the Philistines.

David was made king, as we shall see in the next lesson. He wrote a beautiful song about Saul's death, which was sung for a long time. In it David mentions Jonathan with great love.

Why?

Now why did David spare Saul in the cave? Because he had great respect for the king as a king. David said, Jehovah (Yahweh) has made him king: he is to be honored. He also spared Saul because he was the father of Jonathan, David's best friend. You would not like to hurt the father of your dearest friend. But there was another reason: David had a kind, forgiving heart. He was held back from killing Saul when asleep by a noble, manly feeling. How mean, how cruel, to take Saul's life at such a time! David could fight in battle; but he could not do this, though urged on by his officers.

HINTS FOR TEACHERS.

1. Make good use of the life of Samuel. It is very interesting and profitable.
2. Connect the former life of the Hebrews with the times of the first king, Saul.
3. Give a just idea of Saul's character. He must have had a dark temperament, with good impulses.
4. As far as possible in the time, get the class to understand the Philistines,—who they were and what they tried to do. Explain the modern meaning of the word.

QUESTIONS FOR PUPILS.

Who was Samuel? What story is told of him as a boy? What did he do? Why did he make Saul king? What was the name of one of Saul's sons? Who was David? Was he brave? What story is told of him? Why did Saul dislike him? With whom did David have a great friendship? What was the name of the cave where Saul slept? (Adullam.) Can you tell the cave story? What do you think of the story?

Lesson IX.

THE HEROES OF THE WELL.

AND three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines were encamped in the valley of Rephaim. And David was then in the hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh, that one would give me water to drink of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: shall I drink the blood of the men that went in jeopardy of their lives? therefore he would not drink it.

II. SAMUEL, chapter twenty-three.

THE HEROES OF THE WELL.

David a King.

After what had happened, David was made king by the Hebrews. When Saul and his sons died, David was chosen to rule over the people. But the fighting was still going on; and there was another man who wanted to be king, too. He gave David a great deal of trouble.

During these times David was driven once more to hide in the cave Adullam, where, as we read, he cut off a piece of Saul's robe.

Tired and thirsty, he rested there, thinking over his hard lot. Suddenly he exclaimed: Oh, I wish I had a drink of water from the old well by the gate at Bethlehem! How good it would taste!

In the war for the Union, sometimes a soldier would cry out to his fellow-soldiers O boys, wouldn't it be fine to have a drink from the old well at home! He was thinking of what he had left, and how hard the fighting was.

David had no thought of really getting a drink from that well at Bethlehem. It was simply a sigh, a wish, a dream. He was tired and sad.

The Heroes.

But three of his devoted followers heard David's remark, and resolved to please him. They would go at any cost and bring back some water from that well.

What a foolish undertaking! every one said. Probably David knew nothing of their plan. The enemy was at Bethlehem, guarding the walls, the country between was full of the Philistines. How could three men get through? And, besides, what good was it to run such great risks, just to bring some water from an old well?

You see these soldiers surely loved David with a great love; and David must have been a wonderful man to draw soldiers to him in such a loyal way.

It is not easy to induce men to go and fight, when there is a real, strong reason for it. Here was just the reason, a little

one, that the General and King David had been heard to say that a drink of water from Bethlehem would be delicious.

Warriors.

Of course, in those old, old days, there was a pride to show how brave one could be. Perhaps these three men wanted to be known as warriors, champions. Nothing was greater. They might then be talked about. David would honor them by giving them command over more troops. To be called a warrior, afraid of nothing, was the highest honor.

Anyway, these three officers did what they set out to do, and we have the story of it. They broke through the enemy's lines, managed somehow to reach the gate of the town, got some water from the well, and returned in safety to David. Of course, they were wounded and bleeding, and well-nigh lost their lives.

David's Gratitude.

In joy the three brave men brought the water to David. He was surprised. He had not supposed any one would do this thing. His wish was only a sigh, as he thought of peace and longed for an end to his troubles.

What did David do? Moved to tears, full of gratitude, he poured the water on the ground. No, no, he cried, I cannot drink this. It has cost too much. It has cost the blood of my heroes, and might have cost their lives. I will offer it to Yahweh. As a token of gratitude to Him, and to my brave men, let it be poured on the ground. The water is sacred. No man shall drink it. May Yahweh bless us, and protect us, and give me many more heroes like these three!

Afterward.

This is the story of the Heroes of the Well; but you ought to know more about David, for he was a wonderful man. And this can easily be done. Read the story of Absalom, the son of David, who tried to take the throne away from his father.

David conquered his enemies, and set up a magnificent court at Jerusalem, which was first called Jebus. But not everything was smooth. David often did wrong things; and then, as the history tells us, Yahweh was displeased with him, and punished him and the Israelites.

One noble deed of David's was this. Jonathan, David's dearest friend, left a son named Meribbaal, a cripple. David sent for him; and Meribbaal supposed he was to be put to death,

because he was the grandson of Saul, David's great enemy. But David made a home for him at court.

We have many songs with David's name as the writer. They are full of praise to Yahweh. You will find them in the Psalms. Solomon, his son, became king when David died.

HINTS FOR TEACHERS.

1. The lesson of magnanimity and unselfishness is broad and for all time. Sentiment, noble sentiment, captures all hearts.

2. Explain the ideas of valor and heroism prevalent in David's time.

3. Leave a correct impression as to David's character. His later life was not so noble in spirit and acts as was the first part. But he was at heart "a great, good man."

4. Although we cannot trace the authorship of the Psalms with accuracy, it seems probable that David has strong claim to the title, "Sweet Singer of Israel." Read to the class the poems on the death of Saul and Jonathan, and on Absalom.

QUESTIONS FOR PUPILS.

Where was Bethlehem? Why did David think of that place in his sadness? Where was he when he wanted the drink of water? Who offered to go? Why did they undertake this rash deed? What was the result? What do you think of the whole story? Was David always as noble as this? What son of his rebelled? How did he succeed? Where did David make his court? Who succeeded him as king?

Lesson X.

NABOTH'S VINEYARD.

AHAB, the king, coveted the vineyard of Naboth. At the instigation of Jezebel, the queen, Naboth was falsely accused, and stoned to death:

And Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the LORD came to Elijah, the Tishbite, saying, Arise, go down to meet Ahab, king of Israel, which dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? and thou shalt speak unto him, saying, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to do that which is evil in the sight of the LORD. Behold, I will bring evil upon thee, and will utterly sweep thee away, and will cut off from Ahab every man child, and him that is shut up and him that is left at large in Israel: and I will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin.

NABOTH'S VINEYARD.

The One God.

Through all these lessons we see how much is said about the duty of worshipping Jehovah (Yahweh), the only true God. Abram, Moses, David,—all these,—were trying to keep the Israelites true to this command.

We are told that, when the kings or the people did not obey this commandment, misfortunes fell on them. Yahweh was displeased, and sent famine or plagues or disasters. We come now to a king who made great trouble because he disobeyed Yahweh. His name was Ahab. He did not turn away from the worship of the one true God; but he allowed idols to be made, and permitted the worship of other gods.

Jezebel.

And this was partly because he married and made queen a woman named Jezebel, from another nation, who did not care for Ahab's religion. She encouraged the worship of a god called Baal. There were many priests of Baal. They were superstitious, and not so good as the priests of Yahweh.

Elijah.

The stories about Elijah, the great prophet, are connected with the reign of the wicked Ahab and his queen. Elijah often fled for his life to escape the anger of the queen, who hated him. Elijah rebuked their wickedness, and warned them that they would surely die if they did not repent.

Ahab repented sometimes, and promised to do better; and then Yahweh told Elijah he would spare Ahab's life. But Jezebel was never sorry. You must read what Elijah did. One of his brave acts is told in the Bible Passage of this lesson.

Naboth.

At a place called Jezreel, the king, Ahab, had built a beautiful palace, and laid out lovely grounds. Here he and the queen, Jezebel, found a great deal of pleasure. But close to the palace was a piece of land owned by an humble man named Naboth. It was a fine vineyard, which had been in Naboth's family a long time. So Ahab sent for Naboth. My good man, said the king, I want your vineyard. Indeed, I need

it, to make my place complete. Sell it to me. I am your king; and, if you are a loyal subject, you will do what I wish. You shall have a better farm in exchange, or I will give you what it is worth in money.

A Surprise.

No doubt Ahab was amazed to have Naboth reply that he could not sell the vineyard,—indeed, would not. Because the property was dear to him. His father and grandfather had lived on it. No, it was not for sale.

Ahab was mortified. He had set his heart on getting the new land. Naboth had actually refused the king, and crossed his plans!

Ahab grew sick, between anger and disappointment, and, we are told, took to his bed. The queen questioned Ahab as to the cause of his illness, and grew very angry: What! you, the king, cannot have so little a thing as a poor man's vineyard! Take courage. I will see to it that Naboth comes to terms. Let us have no more child's play over this matter.

A Plot.

Jezebel laid a plot. She wrote letters secretly to certain leading men in the town where Naboth lived, telling them to proclaim a public fast for a great sin. That was a custom in those days. She also told these men to say everywhere that Naboth was the guilty source of the calamity.

All this was done. The people believed the lie, and poor Naboth was condemned to be stoned to death. Then Jezebel told Ahab that Naboth was dead, and he could go take the vineyard.

The Result.

Ahab grew well at once. He started off to Jezreel in great spirits, thinking of the prize he had at last gained. But, lo! as he drove out from the palace at Jezreel to look over the new land, intending to make it into a garden, there was Elijah. He had come from his hiding-place. Have you found me, O mine enemy? cried the startled king; for Ahab feared the grand old prophet.

Yes, answered Elijah, I am here to tell you of your sin, and to denounce the crime of Jezebel. You have sold yourself. You have done evil. God will destroy you and your family. Dogs shall devour your queen, and Israel shall hold you in abomination.

Then Ahab was full of terror. He knew Elijah spoke God's condemnation for the wickedness done. He put on sack-cloth, and fasted and prayed to Yahweh for forgiveness.

Retribution.

Ahab died in battle, and Jezebel perished in a terrible way. In this story we see how might does not make right. We must admire the courage and conscience of the prophet Elijah. Ahab was not all bad, but he was weak. His character was selfish and cowardly. We are told that in battle against the Syrians his valor was great, but the heroism of virtue and justice was lacking.

HINTS FOR TEACHERS.

1. Here is opportunity to throw light on the superstitious customs, the idolatry of Baal worship and kindred religions.
2. Give due consideration to the stories about Elijah, as illustrating the place and power of the Hebrew prophets.
3. Bring out the lessons of eternal justice, of the evils of oppression, of the baseness of personal covetousness,—true and applicable for all time.
4. If there is time, touch on the dangerous policy Ahab had of trying to become all things to all men in a wrong way,—by imitating the Phœnicians, by adopting other worships, and by losing hold of the old Hebrew traditions.

QUESTIONS FOR PUPILS.

Who was Ahab? Who was Jezebel? Who was Elijah? Can you tell any stories about Elijah? What was Baal worship? Who was Naboth? What was Ahab's worst fault? By what authority did Elijah speak? Has a king the right to oppress? What was the custom of the Hebrews in owning property?

Lesson XI.

THE NEW COVENANT.

BEHOLD, the days come, saith the LORD; that I will make a new covenant with the house of Israel. And this is the covenant that I will make with the house of Israel. After those days, saith the LORD; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them to the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more. And they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me, for ever; for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put my fear in their hearts, that they shall not depart from me.

JEREMIAH, chapters thirty-one and thirty-two.

THE NEW COVENANT.

Sorrows and Exile.

We are now in the days when the Jews are about to be driven out of their home, Jerusalem. The king of Babylon and his hosts will sweep down on the followers of Moses, David; and Solomon, and carry them away captive. The clouds of trouble hang low.

Who is this that goes about the streets of the splendid city, in strange garments, stern-faced, upbraiding the people? They gather round him when he stops to talk. They sometimes shout back and call him by hard names. But he does not seem to be afraid.

Jeremiah.

This is the prophet Jeremiah. He has warned the kings of the evil days to come. He points out the sins of the nation: Woe unto you, evil-doers! Woe unto you all! God will make the palaces desolate. He will give you over to the enemy, because you have not obeyed his commandments.

Jeremiah was a peculiar preacher. He did not use words alone. Sometimes he acted out what he had to say.

Once he took an earthen bowl in his hands and stood before the Temple. After warning the Jews of the consequences of their sins, he lifted the bowl in his hands, and flung it with great force on the stony pavement: So will Yahweh break Judah. So will Yahweh destroy this nation, and scatter it into many pieces.

Yokes.

At another time he sent wooden yokes out to the chief officers of the provinces of Jerusalem, advising them to submit to the mighty king and his army who was coming to make battle. Put on the yoke of submission, he said, and save yourselves.

One day he appeared in the city streets with one of these yokes around his neck, to show the people what he meant. Another prophet, who did not agree with Jeremiah, rushed on him, broke the yoke, took it away, and beat Jeremiah. Thus,

cried the other, will Yahweh do with the foes of Israel. He will break every yoke, and give us the victory.

Jeremiah got away as best he could from the crowd; but the next day he returned with his cry of Woe, woe unto you all!

How it Came Out.

But Jeremiah's prophecies were greatly fulfilled. He was in prison several times because of his boldness. When the city was finally taken by the Chaldeans, the Temple was destroyed, many people killed, and thousands carried as slaves to Babylon.

Jeremiah was treated well because he had favored surrendering. He hoped to save Jerusalem and the Temple. But, when his captors offered to take him to Babylon and give him a good home or to let him stay, he preferred to hold to his people and share their trials.

He said he saw two baskets of figs, one with sweet sound fruit, the other sour and decayed. He preferred the basket of the sound figs. By that he meant the Jews, his own countrymen, in exile. But he remained in Jerusalem to help make it better.

So you see that the prophet was really a friend to the Jews. He rebuked their faults, but loved their virtues.

Although Jeremiah had been so plain-spoken, the Jews would not leave him in Jerusalem, but took him along when they fled to Egypt. They needed his honest words and frank advice.

The New Covenant.

What Jeremiah wanted, what he hoped for, is in the Bible Passage of this lesson. He tried to turn people from mere lip service and hollow forms to practical religion. He taught as Jesus did,—that, when any one is really religious, he will have a pure heart, a kind disposition, love of God and man. So he called this a "new covenant," because the times he lived in were so full of the "old covenant," of sacrifices, fasts, and show.

Personal Religion.

Jeremiah may have been odd, but he saw the truth. He preached what was needed, not what was liked. He did many things to draw attention and get a hearing.

And this was the one aim of all he said and did: to make the Israelites feel that God was near; to find Him, not in a book, but in their souls; to do right at any cost.

HINTS FOR TEACHERS.

1. It may be well to give a quick sketch of what took place between the time of Ahab and the time of Jeremiah.
2. Throw some light on the conquests of the Babylonian powers and the siege of Jerusalem.
3. Do justice to the more cheerful and positive side of Jeremiah's character.
4. Refer to the book called by his name, and the Lamentations.
5. Bring out the rare beauty of the Passage. It is one of the most expressive parts of the Bible relating to a religion of spirit and truth.

QUESTIONS FOR PUPILS.

What is a "covenant"? Does the word occur often in the Bible? What is meant by "the House of Israel"? What is meant by "personal religion"? What is meant by "formal religion"? Were the Jews given too much to forms? Who was Jeremiah? Why did he seem so sad and stern? Did he tell the truth? Did he love his countrymen? Why did he advise the Jews to submit to the Chaldeans? Where did he finally go?

Lesson XII.

GOD'S HIGHWAY.

PREPARE ye in the wilderness the way of the LORD, make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

Lift up your eyes on high and see who hath created these, that bringeth out their host by number: he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

Hast thou not known? Hast thou not heard? The everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

GOD'S HIGHWAY.

Who was Isaiah?

There is a book in the Old Testament called Isaiah. But it was not written by one man. Long ago it was not so understood. Now this has nothing to do with the worth of the book. It is just as good whether written by one or by five different authors, and it is no better.

You must always keep this truth in mind. There are other books in the Bible which now we do not always look upon, as did the people of long ago; but what is in the books is just the same. If there are great truths and noble examples and wonderful sayings, who cares as to the authorship? The truths and examples and sayings must be weighed for what they are, not for what some one may say they are.

So, when we say that the book of Isaiah was probably written by two or more men, we are only giving you a fact, and telling what we think is the truth.

The First Isaiah.

The first part of the book of Isaiah up to about the thirty-ninth chapter was probably written by the first Isaiah. He lived, let us say, somewhere near 760 B.C. We know he had a wife and children. His home was with his countrymen, and no great trouble had come upon the Jews. But there were dangers ahead, and the prophet saw them. This first Isaiah wrote with great force and fine style.

How much this sounds like Jeremiah, of whom we learned in the preceding lesson!

"Your new moons and your appointed feasts my soul hateth: they are a trouble unto me. I am weary to bear them. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. If ye be willing and obedient, ye shall eat the good of the land; but, if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken it."

The Second Isaiah.

Well, the Jews were not "obedient," and the "sword

devoured them." At least, their enemies conquered them, killed many, and carried the rest into slavery. Far away from Jerusalem, in the great heathen city of Babylon, a large number of the Jews were obliged to live and toil.

It is supposed that in this time, about two hundred years after the first Isaiah, the second Isaiah spoke and wrote his great passages. He is sometimes called the Great Unknown, because there is nothing we can learn about his character or life. He tried to cheer his countrymen and to give them hope. They needed sympathy and encouragement.

A Great Soul.

This second Isaiah must have been a great soul. Some say he wrote the thirty-fifth chapter as well as the chapters after the thirty-ninth. Our preachers to-day read it very often in the pulpit. It is a beautiful picture. To realize how great Isaiah was, try to make that old time real.

Isaiah tells the hated, watched, weary Jews they are to be happy. Out of the darkness he is always seeing a light. Many Jews laughed at him, others scoffed, others said: He is good, but he is wild.

The Passage for this lesson is one of Isaiah's splendid sermons to the sad, weary Jews. He says: Prepare ye a way! Prepare it in the wilderness! Ye are to go free. The Lord hath promised it.

How many of the poor Jews must have ridiculed the prophet, as he spoke those words.

Then, seeing their smiles of unbelief, Isaiah went on: Hast thou not known that our God can do everything? He has power to make the weakest strong. His strength is beyond that of youth and manhood. Those who believe in our God and wait on him shall go on forever rejoicing, and never faint.

It came True.

Isaiah was a true prophet. The Jews went back to their own beloved country, after a long, hard exile. The wonderful words of this unknown preacher are preserved to us. They mean much more than what we have said about them.

In some respects Isaiah was the greatest of the Hebrew prophets. What he wrote, many chapters at least, will always cheer and encourage. They are rich poems that never die. "God's Highway" is one of these. It tells of the power and goodness of God. It makes us strong. It is like some of

the words of Jesus when he tells us to remember our Heavenly Father and to trust him.

A Happy Prophet.

Jeremiah was very sad. Isaiah is joyful. He looks forward. He is the friend of young people. What a glorious picture he paints, not only for his own people, but for all mankind!

You will often hear preachers use the word "millennium." It means the great, good time in the world, when peace and happiness and virtue will prevail. Now the highway of God toward that time is, so Isaiah says, by remembering God and obeying him. By "waiting on him," which means, by learning what he wants us to do, and by asking his help in doing it.

HINTS FOR TEACHERS.

1. Use the interesting facts about the captivity and exile of the Jews.
2. Bring out enough as to the life and ways of Babylon to give color and contrast to the brave words of Isaiah.
3. In a wise and careful way indicate the results of modern study and the facts of the two Isaiahs. But this is secondary.
4. The chief point is to bring out the high, spiritual thought of the Bible Passage. Show how it has truth and inspiration for all ages. God's Highway is one of righteousness, for nations and individuals.

QUESTIONS FOR PUPILS.

Was there more than one Isaiah? Where did the first one live? Where the second? What name was sometimes given to the second? What part of the book called Isaiah did he write? Where do we find the Passage of our lesson? What does it mean? Are there two meanings? Was Isaiah a happy prophet? How do you suppose he kept so cheerful? Did the Jews ever go back to Jerusalem? In what way do preachers use this Passage and others like it? What is the word we use in speaking of the time of universal peace and justice?

Lesson XIII.

THE BRINGER OF GOOD TIDINGS.

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth! The voice of thy watchmen! They lift up the voice, together do they sing; for they shall see, eye to eye, how the LORD returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. Depart ye, depart ye, go ye out from thence, touch no unclean thing: go ye out of the midst of her; be ye clean, ye that bear the vessels of the LORD. For ye shall not go out in haste, neither shall ye go by flight: for the LORD will go before you; and the God of Israel will be your rearward.

ISAIAH, chapter fifty-two.

THE BRINGER OF GOOD TIDINGS.

The Facts.

First, in reading our Passage, let us see what Isaiah meant. He was in exile, trying to comfort his people. He says many brave, helpful words. The Jews show happier faces. Then, suddenly, Isaiah, breaks out in this strain :

How beautiful, how welcome are those who come to us with good news ! They are like travellers or explorers, who come over the mountains, and bring us tidings from afar. Or like watchmen, who shout out, "All is well."

Perhaps Isaiah thought of himself : he had been bringing "good tidings of good" to his afflicted countrymen.

So, again, the noble prophet finishes by assuring his hearers that the Lord will care for them and safely deliver them out of all their troubles.

Higher Facts.

But you must be sure to get some other facts, and this is the worth of our lesson. The best part, in some ways, of the Old Testament is what the prophets have written. They were the bringers of good tidings : they held up the cause of truth and humanity.

We do not care so very much for many of the kings and queens we read about. Neither are we much interested in certain histories and descriptions ; but we are always glad to read Isaiah's splendid poems and prophecies. And people will always feel that way.

How Strange.

Yes, all this is strange. The mighty rulers in Babylon never knew there was such a man as Isaiah. And, while wars were going on, Isaiah was only an obscure Jew, not cared for by many of his own people.

How is it now ? We cannot describe Isaiah, he cannot be found ; but we honor his name and repeat his words. Who cares for the kings, the wars, the great Babylon ? Isaiah's grand words will live and live, they are always bringing good tidings.

To-day.

Perhaps this is so to-day. No doubt it is. Messengers are bringing news all the time. The watchmen are lifting up their voices.

Isaiah lives now. Not the old one come back to earth, but others not so great, yet like him. Who are the ones so beautiful on the mountains?

They are God's chosen ones in every age, who speak for him and for his truth.

They are preachers, who fearlessly deliver messages of justice and honor.

They are reformers, who are not afraid to speak out boldly for the right.

They are men of science, who tell us of God's laws, and make this universe seem full of loving life.

They are poets who sing the good and the lovely, and give us rare pictures in words.

Of Old.

But in the old days of which we are now talking, the days of Isaiah, this was not the broad meaning. A prophet and a priest were about the only sacred messengers. "Good tidings of good" meant then almost always the word of the holy man of God.

But now we see things differently. God sends good news through others. His truth comes from everywhere. And we must not be surprised to have God speak to us in strange ways. We ought to keep the door open for new truth.

Prophet and Preacher.

But young people may say: All this is too high and too deep. The lesson is growing too difficult. Is it? Let us see.

When you are at church, listening to a preacher, how is your attention gained? By his talking to you in a dry, hard, dull way? No! You are all attention when he brings a message; that is, when he tells of something fresh, beautiful, stirring. When he comes with "good tidings." You can see he feels it, and then you feel it. Boys and girls know a prophet-preacher.

What is a prophet-preacher? One who says: Break forth into joy! God is here! He is your Father. He knows your troubles, and will help you. Behold, his smile is over sky and earth.

In Song.

These words of our Passage: How beautiful upon the mountains! and some that follow, have been set to stirring music by a great composer. The music and words are often sung when ministers are installed; that is, when they begin their duties over a church.

So you see that what I have been saying is plain; and every preacher is a true one who resembles Isaiah's messenger, bringing good news, good tidings about God, and life and the future. Those who are not like this are not so good and helping.

All.

Every one can be a bearer of "good tidings" in some small way. A smile is better than a frown. A kind word is better than harsh words. Goodness overcomes evil.

HINTS FOR TEACHERS.

1. Explain the customs in the ancient times of messengers and runners, when no railroads and telegraphs existed to carry news.

2. Touch again the prophets,— what they did, how they lived, and what influence they had.

3. Compare the rank and enduring quality of great utterances with the transient life of magnificent courts. Homer, Virgil, and Dante live on. So, in the Bible, the truths and prophecies rise high above all else.

4. Here is an opportunity to make the youngest understand why the pulpit and preaching are so important. A needed lesson. Give clear views on this subject. The preacher is a prophet.

QUESTIONS FOR PUPILS.

What is meant by "messenger"? And by "good tidings"? To whom did Isaiah refer? Was Isaiah a well-known man in his day? Why are his words preserved? Do you suppose the king of Babylon ever heard of Isaiah? Who bring good tidings in our day? What kind of preacher do you like best? Do you like to go to church? Why? What kind of sermons do you like best? Did you ever hear the words of the Passage sung? Where? Can we all bring good tidings? Mention some of the ways?

Lesson XIV.

HO, EVERY ONE THAT THIRSTETH!

HO, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live. Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

HO, EVERY ONE THAT THIRSTETH!

A Story.

Once upon a time, in a great city, there was a drought. The supply of water had almost given out. It was a city in the olden times, when people depended on wells and springs. Rain had not fallen for many weeks.

The thirsty children could have but little; for a message had been sent to all the houses that only so much, and that a small quantity, would be allowed to each family. While they were in this condition, men, women, and children, a strange man appeared on the streets.

His hair was long, his clothes old and ragged, his face somewhat stern. As he went about, he stopped now and then and spoke to those who gathered from curiosity to hear what he had to say. And this was much the way he talked wherever he found listeners:

Ho, every one that thirsteth! Come, and learn of me. I will tell you of water that costs nothing. Come and buy without any price. Yes, you shall have something more and better than water: you may have milk and honey, without price and without money. Drink of these waters, and you shall never thirst.

Jesus.

Does not that sound very much like the words of Jesus to the woman at the well of Samaria? He said to her, as she drew water at that well: I will give thee to drink of water, so that you shall never thirst again.

But my story does not refer to Jesus. Perhaps it refers to Isaiah and the words in the Passage of our lesson. I am not sure Isaiah ever said as much to the Jews in a drought time. But I know what he meant. He told the Jews, and he tells us now, that religion can quench the thirst of the soul, while the water from the wells and springs quenches only the thirst of the body. That is what he meant.

What He Saw.

Isaiah saw his countrymen anxious to buy and get the

things that made them happy and comfortable. He was afraid they were forgetting Yahweh and Yahweh's commands. He saw them settling down into a dangerous satisfaction. Perhaps they would be contented to live forever in a heathen land, and never make any more struggles to get away from their masters.

You know the Jews always had a Promised Land. Moses led them to one, and Joshua carried them into it. Whenever they were in trouble, and that was often, they talked about a land flowing with milk and honey, a place full of fine rivers and beautiful fields. It was their picture way of speaking of what they longed for and expected.

The Promise.

So the prophet draws a picture of the lovely things the Jews will have if only they are wise enough to be religious, be good Jews, be true to the commandments of Moses and the prophets.

Some Illustrations.

When you go to school every day, if you listen, you can hear a voice at the door, saying: Drink of the water of knowledge. It will do your mind good.

And, when you go to Sunday School, Isaiah speaks to you, though you do not see him: Drink of the water of goodness, truth, love, reverence: so shall your soul live. That is what I mean by soul thirst.

All this is what we call figures, or parables. Yes! But there is the truth inside the story, and you see it.

Greater and Less.

Now Isaiah did not mean that we could go without drinking water: he did not offer any miracle. He wanted the Jews to see that they must not forget religion, while working and making money. "The greater includes the less." Did you ever hear that saying in the day school? Perhaps so, in mathematics. Well, it is true now in this lesson of ours. That is what Isaiah meant. Suppose he should come back, he might say: Get money, be happy, work hard; but do not forget there is something greater that includes all this.

Looking Up.

You will remember that in other preceding lessons we often told you to take notice how the Jews were commanded to believe in God, and to trust him, because he was their

Friend and Helper. What does this mean? — My ways are not your ways, saith the Lord.

It does not mean that the Lord was angry with the Jews or that he did not want to help them. No! It is all like the part we have talked about, the greater including the less. God is in our life, but he is also greater. He is helping us on our ways, but he is far above and higher than our thoughts. The heavens are a part of the earth, but they are higher than the roads we walk over.

So I think Isaiah meant that we must “look up, and not down.” That is one reason why we go to Sunday School and church,—to look up. It means reverence and worship and faith.

To Remember.

Let us remember one thing, anyway, out of this lesson. Isaiah meant that people cannot get along without religion. You and I and all persons need Sunday Schools and churches. Play, study, friends, work, are not enough.

HINTS FOR TEACHERS.

1. Be sure to make clear the poetic character of this Passage. It deals with great truths in strong figures, and needs explaining to young minds.

2. What the prophet sets forth in such lofty strains can easily be translated into comprehensive terms for children. The main thought is the value of the higher life and the higher standards.

3. Give a brief description of the part churches and Sunday Schools have taken in the history of our country.

QUESTIONS FOR PUPILS.

What is the “story” at the beginning of the lesson? What does it mean? Did Jesus ever say anything like it? Of what was Isaiah afraid? How does all this apply to the day school and the church? What do we mean by the “greater including the less”? What is meant by “my thoughts are higher than your thoughts”? Do you think it is enough to have a “lot of money”? Would you be satisfied to think of nothing but play or work?

Lesson XV.

GOOD DAYS COMING.

HEAR this ye rulers that abhor judgment. They judge for reward and the priests teach for hire, and the prophets divine for money. Therefore shall Zion be ploughed as a field and Jerusalem become heaps.

But in the latter days it shall come to pass, that the mountain of the LORD's house shall be established in the top of the mountains, and it shall be exalted above the hills; and the peoples shall flow unto it. And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Wherewith shall I come before the LORD, and bow myself before the high God? Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

MICAH, chapters three, four, and six.

GOOD DAYS COMING.

Micah.

We do not know much about this prophet. He must have lived in the time of king Hezekiah. There are three prophets very greatly alike,—Amos, Hosea, Micah. They were full of fire, and were not afraid. They tried to warn and to cheer, doing both for the good of their countrymen, and for the glory of Yahweh.

Now let us see what there is for us to talk about in the Bible Passage. There are three paragraphs, and they come from three different parts of the book of Micah. The first one is a warning, the second is of encouragement, the third is advice.

The First.

Micah rebukes rulers, judges, teachers, and prophets in the first. Were they all bad in his time? Probably not. But Micah saw so much that was wrong he could not keep silent. There were rulers and judges that took bribes and were corrupt. There were priests who taught the people what was popular and pleasing. There were prophets who foretold things to come, for money and pay.

You have seen that not all prophets were alike, not all noble and good. Micah was a brave, true man: a real prophet.

What was the difference between a genuine prophet in the Hebrew days and a sham one? A false prophet offered to tell persons who came to him what would happen in their lives: he was a fortune-teller. For a certain sum of money he would "read the future." He claimed to know coming events in a man's life. There are such fortune-tellers now, but they are not prophets.

True Hebrew Prophet.

The real prophet, like Micah, never did this. He did not accept money for a living, and offer to tell what would happen to any one person to-morrow or next year. His duty was to tell the truth about right and wrong, to speak before kings, and to talk about God, Duty, Justice.

Generally he was poor, often he was persecuted, frequently

he was killed by his enemies. Because Micah saw the Jews turning so much to the fortune-tellers, he declared: Your kingdom shall be ploughed as a field, and the glorious city of Jerusalem shall be made into heaps of ruin.

He saw how they had turned away from Yahweh, and were growing superstitious. Did he mean that God would come out of heaven and destroy the Jews? No! Micah meant this: that the Jews would ruin themselves. That by their bad behavior, by their wickedness, they would become a prey to their enemies, and finally fall.

The Second.

But, lo! in the second paragraph, what a difference! Micah says something quite opposite. Here is a passage that has been read and quoted over and over. It is a beautiful picture of peace and prosperity.

Micah believed that there were some Jews who were not bad, who tried to do what was right. He believed that they would finally bring things out of trouble and disgrace. So he cheered them, saying: True, for all the wickedness that I see, God will punish the Jews. They must suffer. But afterward Yahweh will exalt his people, and bless the faithful.

He believed that the Jewish nation would become a leader among nations, and rule the world. That there would be no more wars. All would be happy and glorious.

The world was very small in Micah's time. Nothing was known of Europe and America then. Micah was thinking of a little country that your teacher will show you on the map, and Palestine was to be the centre of all this happiness and prosperity.

For Us.

Some will tell you that there will always be war, always will there be quarrels and fightings. But we do not say so. We believe with Micah, though, when the universal peace is to come, we cannot tell.

A war now is not like a war in olden times. People are killed, but not for the same reasons. Our country has had wars; but they were not cruel, savage fightings, as once. In olden times a great king made war simply to conquer, to make his fame, as a fighter, more famous. Wars were once waged for the smallest reasons.

The Christian religion extends slowly over the earth, but

it is steadily growing. When men live up to its precepts and are true followers of Jesus, the Prince of Peace, then swords will be beaten into ploughshares, and spears into pruning-hooks. Nation shall not lift up sword against nation.

The Third.

But we have a third paragraph, and that gives us advice. Micah did not like the habits of the Jews in his day. They were trying to be good by offering costly sacrifices and by going through forms. He rebuked them, saying: If you would bring about the time of peace and righteousness, make yourselves better. Begin at home. Improve yourselves. What does the high God care for sacrifices of rams and for rivers of oil? Be humble and not proud, deal justly with your fellow-men, love and not hate, so shall the good days come.

HINTS FOR TEACHERS.

1. This is our last lesson on the prophets. Give a helpful summary and review of these Hebrew leaders, and bring out their traits. (See Cornill's little book.)
2. Confirm and enforce the general faith in the final reign of peace. Offer proofs from history as to the progress already made.
3. Micah and Jeremiah both made use of the same exhortation as to personal religion; at least, we find the passage in both books. Point out that this goes to prove the existence in continuous lines of the higher standards of religion amid priestly corruption and formal worship.

QUESTIONS FOR PUPILS.

Who was Micah? Can you mention other prophets like him? Were there two kinds of prophets? What is a "fortune-teller"? Have you ever heard of any? Can you describe a true prophet? What do you think of war? Is any war good? Are some wars necessary? Are battles different now than of old? Different in kind or in arms? Would wars cease if every one followed the teachings of Jesus? Why are they disobeyed?

Lesson XVI.

THE GLORY OF WISDOM.

WISDOM is the principal thing; therefore get wisdom: yea, with all thou hast gotten get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head a chaplet of grace: a crown of beauty shall she deliver to thee.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

My son, let not them depart from thine eyes: keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way securely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

PROVERBS, chapters three and four.

THE GLORY OF WISDOM.

The Choice.

Once upon a time, long ago, a boy stood in a road where it divided. He did not know which way to go. No one was with him. After looking about for some time, he drew from his pocket a book, and seemed to study it carefully. Yet that did not settle his puzzled mind; for he closed the book, and again looked around with an anxious face.

Just then a bright, smiling man came toward the hesitating youth from a road on the left. "What is the trouble?" the new-comer asked.

"I cannot tell which way to go," was the reply, "to the right or to the left."

"Oh," said the gracious man, "I can tell you. Come with me. This is the safe road. I understand what you want and where you wish to go. Come, I will bring you to the House of Happiness. I live there. You wish to be happy. That is right. My road leads to pleasure and good times. That is what life is for."

And, as the strange but agreeable man spoke, the boy saw sunshine in the direction pointed out, and heard merry voices from the distance. He was very much inclined to go that way, to the left.

But.

The book, however, directed him to turn to the right. There must be a mistake. The road leading that way was not attractive. It turned sharply up a steep hill, and had many threats of hard climbing. What ought he to do?

Suddenly another man drew near. He descended from the hill on the right, and spoke to the boy. "My son," he said, "you do not want to seek happiness. If you do, you will never find it. If you go with me, I will give you something noble to do. Perhaps you will find happiness along the way. That man's name is Pleasure: my name is Wisdom. Come with me, and I will teach you what honor is, and how to help others; and I will make you a friend to some others who are not seeking happiness, but goodness and manhood."

This second man was not so pleasing as the first. He was older, not so smiling, and had a deeper voice. There was something a little stern in his manner.

Which road did the youth take?

He opened his book once more, and read, "Happy is the man that findeth wisdom."

"Wisdom is the principal thing: get wisdom."

"Whoso findeth me findeth life."

Attack.

The boy read these words aloud, he was so honest and earnest. And the man who represented Happiness laughed, and ridiculed the sayings:

"All that is from an old book. We do not care for such things. You will find the road hard and disappointing if you go with that sour fellow, called Wisdom. Oh, come with me, and dally no longer."

The other man said nothing, but gazed at the boy with an earnest, friendly countenance, and reached out his hand.

The boy went with him.

A True Story.

Now that is a true story, much truer than some you read about in wild adventures. Because it tells what is happening all the time. Not one, but thousands of boys, thousands of young men and young women, are having just that experience.

The road of life divides; and which way will you go? Will you turn toward pleasure or toward usefulness? Wisdom leads to usefulness.

What is Wisdom?

Wisdom does not mean book knowledge or college courses. A boy can be wise,—not so wise as a man, but part way; on same road.

Looking the right way is wisdom. Going in the right direction is wisdom. Admiring the best examples is wisdom. Having a grand purpose in life is wisdom.

In this book of Proverbs we find that the writer exalts wisdom to a place beside God. He says that God made everything in the beginning by the aid of wisdom. He means, really, what we now say, that God is wisdom. He who loves wisdom loves God, and he who follows wisdom draws nearer to God.

Wise people are not always so happy, in some ways, as others. But they are truly the happiest people in the world.

If they do what is right and suffer, their approving conscience makes them happy. If they work hard to be true and good, and are not praised, they can get along without praise, and be very happy. They trust God.

The Jews.

The Jews have always been a very independent race. They have been persecuted and wronged; yet they have shown a great faith in God, and were happy even in such times of distress. The Jew who wrote this splendid tribute to Wisdom must have stirred his people to higher life and nobler duty.

But we have learned from science and new thought more about God. Wisdom means more to us than to the Jews living when Proverbs was written.

Wisdom means to us the learning of God's laws and obeying them. God's laws are not only told in books, but they are revealed in sky, earth, in ourselves.

HINTS FOR TEACHERS.

1. Read the poem by Sir H. Wotton, "The Happy Life." Perhaps a pupil will memorize it.
2. Show the difference between knowledge and wisdom. Make clear how religious in its influence wisdom is.
3. Distinguish well between the error of making happiness a direct aim in life and the truth of reaching happiness indirectly. The first aim is selfish, ruinous; the second, unselfish and Christian.
4. As for the book of Proverbs, if questions arise, explain that these sayings were ascribed to Solomon, according to the habit of those days, because he was called the wise king. We do not know the authors of the book. The excellence remains the same.

QUESTIONS FOR PUPILS.

Can you tell the story of the boy at the parting of the ways? Who was on the left road? Who on the right? From what book did the boy read? Who, do you suppose, gave it to him? Why is wisdom so important? Do the schools teach wisdom or knowledge? What is wisdom? Have the Jews been a happy people? What is happiness? How do we find true happiness? Must a wise man necessarily be sour and sad?

Lesson XVII.

THE GARDEN OF THE SLUGGARD.

I WENT by the field of the slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well:
I saw, and received instruction.
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as a robber;
And thy want as an armed man.

PROVERBS, chapter twenty-four.

THE GARDEN OF THE SLUGGARD.

Doing Something.

Once more we have a Passage from the book of Proverbs, a famous one. It generally goes with the extract: "Go to the ant, thou sluggard. Consider her ways, and be wise."

But you may say, What has work to do with Sunday Schools and Bible teaching? Very much.

What does Jesus say?

My Father has worked hitherto: now I work.

Our lesson tells us that we must do something in this world, or we are not true children of God.

Jesus also said, Wist ye not I must be about my Father's business?

There are many kinds of work. The sluggard is not only one who refuses to use his hands: he may not use his mind; he may not use his opportunities.

A Picture.

The Passage is a picture, a parable, as we say. Our natures are gardens. We may not cultivate them. Then bad habits creep in, and, like weeds, fill the places where flowers might grow.

Let us see what the picture means to us, living in this great country and having wonderful privileges.

The Ungrateful Slothful.

There are many kinds of sluggards: one is the ungrateful boy or girl. They do not appreciate what they have. They are always looking for better conditions, and envying others. They say, Oh, if only I had a different place, or a different home, or more "chances." It is generally a wrong feeling.

Make the place good where we are. Use what we have. Work! Work diligently over books and duties. Then the garden will not be choked with the weeds of fault-finding and scolding. It is a very bad habit.

The Careless Slothful.

Another poor fellow is the careless one, who says: Wait! there is no need of hurry. Wait, and all will come out right.

There's luck in this world. Work is too hard. Besides, it is not necessary.

His garden is overgrown with "might-have-beens,"—procrastination, failures. There is no "luck" in this life of ours. Nothing comes from nothing. Like brings like. If we sow carelessness, we reap disappointment. We see some things that seem strange, and call them results of chance. But they are, in God's sight, the results of laws.

The Obstinate Slothful.

Still another sluggard. He refuses to do his part as boy or man, because "the world owes me a living." The world does not owe any one a living. The world owes us fair treatment, help, brotherhood. We do not always get these things. But, getting or not, our duty is to work on and up to our light.

The garden of such a sluggard is full of brambles and thorns. Nothing beautiful or useful grows in it. The men become tramps and criminals. You remember the parable of the one talent, told by Jesus.

Christian Character.

But we are not studying in this lesson how to get a living or how to be successful in business. Our search is for Bible truth and Christian rules.

All we have said bears on religion and character-making. The slothful never becomes a Christian. He never follows the commands of Jesus. The garden of his soul runs to waste.

Nothing comes by chance in religion. God sows the seed of his love and truth in "good soil." Our gardens must be ready. We read that God's rain and sunshine fall on the good and the evil, on the just and the unjust. True. But they are received differently and used differently by each.

We must learn early that what we call our religious nature is one thing, and what we call our religious character is another thing. There is nothing hard to understand in this.

You have a thinking power: it is part of your nature. When you study and educate yourself, you make a mind,—your mind. You have in your nature ambition. When you turn its great force to noble aims, you make character.

A garden is only so much soil and seed. After the gardener has worked, watched, and tended, then we have flowers and vegetables, shrubs and fruits. Work, and only work, brings all this about,—intelligent, persistent work,

Genius and Work

How often it is said, "Some are born great and good"! No! You are mistaken. It is only half true. There are differences in boys and girls; but work is necessary for all, the brightest and the dullest.

There is always one kind of work each one can do. Helping to make the world better. Doing good. You have heard Edward Everett Hale's motto: Lend a hand. To do this, we must not be sluggards. There is not a day when this activity is not needed.

How the garden of the heart becomes filled with weeds of selfishness when we fail in this! "A little more sleep," wait till to-morrow, then I will do some great good act, so says the sluggard. Now is the time. To-day. Do the small act, the little kindness, the home virtue.

HINTS FOR TEACHERS.

1. Have the class memorize this sonnet. (See Moulton's "Reader's Handbook of Proverbs.")
2. Go down deep in explaining the ethical roots of this law of work. Doing is not everything, but religion and life without practical application are wasted.
3. Translate life to the pupils in the word "opportunity." That is, opportunity to do good, to work with God.

QUESTIONS FOR PUPILS.

What did Jesus say about work? Can you tell the parable of the talents? How many kinds of sluggards are described in the lesson? Can you mention others? What is the difference between a religious nature and a religious character? Will you mention some illustrations on this point in the lesson? If you worked a little more over your Sunday-School lesson, would you not get more out of it? What did a famous man say? (Genius is only hard work.) Do you believe it? What work is always possible? Where can we do it?

Lesson XVIII.

HERALD AND MESSENGER.

IT is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize you with water; but he shall baptize you with the Holy Ghost. Now after that John was delivered up, and Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

MARK, chapter one.

HERALD AND MESSENGER.

Hard Times.

The Jews came back to Jerusalem, and made their home once more in the old places. But that was followed by hard times.

The powerful Greeks, under Alexander the Great, conquered them, and ruled the Jews in ways not pleasant. Then the mighty Romans invaded Palestine, and set up officers that were hated by the people. All this went on for many, many years.

But the Jews expected some great man to appear, a Jew, one of their own nation, who would drive out the oppressors, and make the people free and happy. He did not come. Still, the Jews never lost courage and faith. They looked for a King of their own, a Messiah, a Saviour.

Something Different.

There were some Jews who did not think that way. They expected a Deliverer, a Leader, but he would not be a King. He would come to bring religion, and work hard to make the people good and noble. There were not many who believed this.

We have a description of one man who looked for a religious Messiah. His name was John the Baptist. A strange, rough man, who wore coarse clothing, lived in the woods, and preached. He had quite a number of disciples. He was called 'The Baptist because he made every one go down into a stream of water who joined his cause, and then John said, You are converted, and belong to the good people. That was the baptizing.

John was saying to all who went out of the cities to hear him: Repent, repent, the kingdom of God is at hand. Take warning, take warning, or you will be lost. Wonderful things are to happen. Be prepared, be prepared.

A Greater.

We read in the books of the New Testament, which we are now to examine, that about this time a young man went to hear

John preach. Perhaps he had done this many times before. But this day the Preacher from the Wilderness cried to the crowd about him: There comes one greater than myself. I am the Herald, he is the Messenger. I baptize with water, but he will baptize with fire. I must decrease, but he will increase.

Who was this person to whom John turned with such admiration? Do we know anything about him? All this happened nineteen hundred years ago. Yes! His name was Jesus, of Nazareth. It is about him that the New Testament is written,—about what he said and did.

On that day, so long ago, Jesus was baptized by John, the Herald; and soon after Jesus became the Messenger of good news, of salvation, to all the Jews.

Rejected.

But the Jews did not accept him. Jesus went up and down Galilee and Judea, teaching, preaching, healing, helping; but the Jews did not believe he was the Messiah for whom they waited.

John, the Herald, was beheaded in prison; and Jesus, the Messenger, after three years of persecution, was put to death upon the cross. And, when he died, there were only a few men and women left who loved and honored his name.

After a while a Jew named Saul, afterward called Paul, became converted; and he made missionary journeys over water and land, to carry the gospel of Jesus. Paul did more than any one, except Jesus, to spread the gospel of good news.

The Seed.

Jesus was like John the Baptist in one way: he said everywhere, Repent, repent, for the kingdom of God is at hand. But Jesus was different in many respects. He did not put on coarse garments; he did not fast so much; he did not live in the woods; he did not talk in the stern, threatening tones John used.

Jesus was kind to all. He loved children, and visited homes. He taught people to believe in a Heavenly Father. He went about doing good. Some of the beautiful things he said we are not to have in these lessons, because they have been put into other lessons.

Growth of the Mustard Seed.

Jesus had a few disciples who went with him everywhere on his travels. They were men of lowly birth, such as fishermen and farmers. Sometimes they could not understand what

The Master, as they called him, said. He was too deep. But they loved him, believed in him, all save one, Judas by name, who betrayed Jesus to his enemies.

A mustard seed is one of the smallest of seeds. Yet, when planted and grown, it comes to a wonderfully large harvest. So was this gospel of Jesus just like a tiny mustard seed. Jesus planted it, Paul cultivated it, and now it is growing all over the wide world.

The Jews do not follow Jesus now. They say he was not the looked-for Messiah. They praise his teachings, but will not accept his leadership: they wait for "another to come." Some Jews expect to go back to Jerusalem, and there have a great kingdom such as Isaiah described.

Christian.

The name "Christian" did not appear for a long time after Jesus died. His followers were first called Nazarenes, and he was known as The Nazarene Prophet. But in a city called Antioch, where the Apostle Paul was preaching, in fun and mockery Paul and his companions were called Christians. Paul said Jesus was The Christ,—that is, the Anointed, the Chosen, and in ridicule the people cried out, "Behold the Christians!" That is the way the name came which we bear.

HINTS FOR TEACHERS.

1. Interest the class in the character of John the Baptist. Describe his habits.
2. Give the main facts about the early life of Jesus, and show the connection between him and John.
3. Explain the Jewish ideas of the Messiahship. Point out how Jesus was looked at by the pharisees and scribes, and why they hated him.

QUESTIONS FOR PUPILS.

Who was John the Baptist? Where did he live? What did he say of Jesus? What is baptism? Is it practised now? What river is associated with the baptism of Jesus? Did Jesus have many disciples? Who was Paul? Did he ever see Jesus? What did Paul do? Do the Jews accept Jesus? Why? How is Christianity like a mustard seed? Do the Jews read the New Testament in their churches?

Lesson XIX.

OLD AND NEW.

SO let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Ye therefore shall be perfect, as your heavenly Father is perfect.

MATTHEW, chapter five.

OLD AND NEW.

The Beginning.

You remember what was said about Paul, who became a disciple of the gospel of good news, and began to go everywhere, telling people what he believed to be the truth. Paul was well educated. So he soon wrote letters, "epistles," which were read among the little missionary churches.

These epistles were in the days of no printing. So copies were made by hand, and distributed. Paul wrote very carefully, intending to argue, teach, and encourage. His letters were more like our sermon pamphlets.

What part of the New Testament do you suppose was first written? Not the Gospels, that come first in the Christian Bible, but some of the Epistles. Yes! Paul's letter to the Thessalonians was probably the earliest part of the whole collection.

Thessalonica.

Paul started a Christian church in Thessalonica. Find it on the map. But he was driven away by enemies. So he wrote the two letters I have mentioned, to the faithful worshippers in that city, to cheer their spirits and to keep them together.

This was over twenty years after Jesus had passed away. After that Paul wrote other letters to other missionary churches, for the same purpose; and they are named after the cities where the churches existed. These are the Epistle to the Galatians, the Epistle to the Ephesians, also Colossians and Philippians.

A quarrel would break out in some one of the little societies, and Paul then sent a letter of advice and friendly warning. These Epistles were finally brought together. They were the beginnings of the New Testament. But where were the "Gospels" all this time?

Oral and Written.

Jesus did not write anything, so far as we know. He taught by conversation and preaching. After his death the little band of followers repeated his sayings. They quoted from others and used what they had heard. Many of them expected their Master to come back. They so understood some

of his words, that he would return and be with them again, though they knew he died on the cross.

But at last all such hope was given up, and then it seemed well to put together in writing all that could be recollected of the sayings of the Great Teacher. The first three Gospels are called the "Synoptics," because they tell in simple story form the whole life and teachings of Jesus. These were probably finished, in the shape now known to us, about one hundred and twenty-five years after the death of Jesus. There was also prepared, nearly at the same time, a book called the "Acts of the Apostles." This tells the story of Paul's missionary work, with some mention of another apostle called Peter.

Old and New.

We will not go into matters that belong to scholars and critics. All we need to know here is that at last a collection of writings was completed, about 150 A.D., which we call the New Testament. This is our name for the Christian Scriptures. In the time of the apostles there were no such names as Old and New Testament. The names used then were Law and the Prophets for the Old; and the Christians spoke of "The Gospel" and "The Apostles" and "The Epistles."

After several hundred years from the time of Jesus the twenty-seven different writings of the New Testament were put in the order now known to us, and thus they have remained. Other letters and a gospel or two have been lost, that once were known and used in the apostolic days. Who decided what should go into the Bible, and in what order? Wise men gathered in Councils from different churches.

Versions.

The English translations from the Greek have been many; but only two have been famous, the King James and the Revised. The first was made many years ago, by order of King James of England, by a large number of learned men. This is the Bible read in the pulpits to-day. But not long ago English and American scholars prepared a Revised or Corrected Translation, which is more correct. We have used it in our Bible Passages.

If you can get a book called The Twentieth Century New Testament, by reading that you will have a truer and easier understanding. But the language of the King James translation is noble and impressive.

Fulfilment.

Now, as we go forward with Great Passages from the New Testament, how must we look back on the Old? Let us hear what Jesus said :

I am come to fulfil.

Jesus did not seek to destroy the Old, but he tried to make it grow into something grander. He was a Prophet, like Isaiah, but greater. He was a Law-giver like Moses, but higher. He taught wisdom, as in the book of Proverbs, but deeper.

The New is better than the Old, because it is older and grown up. Yes! the New Testament is really older than the Old Testament. It was written later, but it includes the best in what went before,— just as the man is the child and man, too.

We believe in progress, growth: so the “gospel” is better than “the law.” The gospel is God’s larger revelation to the world; and we are able to open more windows and let in more light. You understand this easily,— more light from the Source of all light, and more soul, more ourselves, to take in the light and use it. Light is truth, and light is love.

HINTS FOR TEACHERS.

1. An interesting way of starting the lesson would be a description of manuscripts and writing in the times of Jesus.
2. Be sure to maintain the pupil’s respect for the New Testament writings. The transition from a belief in verbal inspiration to the rational view must be well, securely made, with no loss.
3. Fail not to impress the idea of fulfilment, as shown in the attitude and teachings of Jesus.

QUESTIONS FOR PUPILS.

Did Paul write letters? To whom? For what purpose? What part of the New Testament was first written? How did the early followers of Jesus keep his words? What were they expecting? Can you recall the two chief English translations? What is the difference? How did Jesus look at the old writings? How did Paul?

Lesson XX.

THE LIVING SPEECH OF GOD.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness overcame it not. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. For of his fulness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

FOURTH GOSPEL, chapter one.

THE LIVING SPEECH OF GOD.

The Fourth Life.

There are three lives of Jesus in the New Testament, called by the names Matthew, Mark, and Luke. Then there is a fourth, called John. It is quite different from the others. We have a Bible Passage from it for this lesson. This Fourth Gospel, or biography of Jesus, is hard to understand, even by very learned men. There are many things in it that puzzle scholars. Some say it was written by the disciple Jesus loved the most.

Now we are not obliged to trouble ourselves about these questions. All we need to do is to get good out of our Bible Passage, which is taken from the first chapter.

Living Speech.

God has spoken, and is speaking to you and to me, to the wide world. He is always showing forth His love and wisdom. That is what we ought to learn this time.

How does God speak? Not in our language, not in the words of any people. He speaks by His works, by His thoughts, by His spirit. Does God think? you may ask. Yes! But His thoughts are higher than our thoughts. He writes His thoughts on the pages of nature, hills, seas, fields, cities. He speaks in conscience, by His laws, and in history.

We know that is true, but the trouble comes in trying to understand what God means when He speaks. We do not know the language always. The wisest and best men have made mistakes.

At School.

But you may ask, again, why God did not make this world so that every one could understand at once just what He means and what is expected of us. No one can answer that question. This world might have been made differently, but we find it just as it is. We are obliged to go to school and study, and get knowledge. We are at school all our lives. After a while we know more about God and about ourselves.

The best men and women believe that God speaks to

them, tells them what to do and how to live. But they think hard, and try hard to make sure they hear God, and not some other voice.

Jesus tells us how to know God's voice. "If you will learn of me," he says, "I will teach you God's language; and, when He speaks, you will understand. You will know what to do."

The Word.

In our Bible Passage we read about "The Word." What does that mean? Not a word out of our English dictionary, not any one word of any kind. It means love. God is love; and love was from the beginning, because God and love are one. God made all things by love. He loves us now. He is our heavenly Father.

Jesus came to tell this. He was a light in the dark, selfish world. He was God's Word, and was love, too, so they were one. Like a beam of sunshine from the sun, the sun and sunbeam are one. Jesus was love. God is love. Jesus was God's word.

Beautiful Pictures.

In our Passage are some beautiful word pictures. Jesus was the true light that lighteth every man coming into the world.

Do you not see now what is meant? When we are trying to read a book in the dark, lo! if some one turns on the light, the page is plain. The writer of John's Gospel shows how people had tried to read the world before Jesus came, and they were confused. It was dark; but in him was "grace and truth," light, and now everybody can know about God, and Duty, and Immortality.

Another picture: Each one who listens to Jesus, and accepts his gospel of love,—love to God and love to man,—becomes a member of the heavenly family. They become "children of God" more truly than before.

Yet another word picture: Love made the world and all therein. But, when Love came into the world, he was not recognized by many. Strange, was it not? Jesus, though so good, kind, loving, was persecuted and crucified. But now he is better seen and acknowledged. By this we are told to be careful lest we turn away truth. The great souls see truth early, and welcome it.

One More.

The end of the Passage is beautiful. We have a picture of Moses, strong, stern. He holds the ten commandments, written on stone, in his hands. He comes down from solemn Mount Sinai, and reads mass to the Jews.

In contrast to Moses and the law we have Jesus and the Gospel. Jesus sitting on the green slopes of Palestine, with fathers, mothers, children, gathered around, preaching about love, and asking all to listen to the living speech of a heavenly Father in their own hearts. "The law was given by Moses: grace and truth came by Jesus Christ."

HINTS FOR TEACHERS.

1. This is a deep lesson, but you can keep to the plain central idea of God always revealing Himself. He spoke through Moses and the prophets. He spoke through Jesus. He speaks in all souls.

2. Other countries have other revelations, but God is the one source. We believe that our Christian Gospel is the truest and best.

3. The Hebrews said, God is Law; the Greeks said, God is Light; the Christians say, God is Love. For love is a force that brings light and makes law.

4. Set forth the power of the example of Jesus. It is greater than creeds or churches; it lights every soul.

5. Show how all noble examples are God's speech to others. God in the soul makes His presence known and felt to the world.

QUESTIONS FOR PUPILS.

How many lives of Jesus are in the New Testament? What is this one called from which the Passage is taken? Is it different from the other three? What is Jesus called? (The Word.) What else? (The light of the world.) He came with what gifts? (Grace and truth.) How do we express this? (Jesus was the divine spirit of love.) Can you mention some of the word pictures in our Passage? Which do you like best? Moses taught what? But what did Jesus' preach? How do you understand the words "children of God"?

Lesson XXI.

THE PRIVILEGE OF LOVING SERVICE.

JESUS, during supper, knowing that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Master, and Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. If ye know these things, blessed are ye if ye do them. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

FOURTH GOSPEL, chapter thirteen.

THE PRIVILEGE OF LOVING SERVICE.

The Old.

One reason why Jesus was not accepted and hailed as King by the Jews was this: He did not offer to rule like a king, and he refused to head an army as a general.

Many of his countrymen urged him to do both things. But no! Jesus said, My kingdom is not of this world. What did he mean? That he must rule by love, and draw people to him by service.

Service.

Yes, that is the next word after "love." If we believe that good will and kindness are the greatest things in the world, then we must show our belief by our actions. The great word now is "service," loving service.

Jesus showed in a clear way what he meant when he made clean his disciples' feet. A strange thing to do, you will say. Let us see.

Eastern Custom.

In the land where Jesus lived the people went about with "sandals." They were chiefly coverings for the bottom of the feet. In hot countries, shoes like ours are not used by the natives. It was therefore a common custom for servants to cleanse the feet of tired walkers and cool them after a day's travelling.

The Master, for some special reason, wanted to give his disciples a striking lesson about humility. Perhaps at supper or during the day his followers had shown pride, or had quarrelled. They were not so noble and good as Jesus. Perhaps he had heard them disputing as to where they should sit, or arguing over their rights, or talking of glory and power.

To rebuke this spirit of selfishness, Jesus took the place of a servant, and amazed them all by washing their feet. He gave them an example of the strongest kind. "Ye call me, Master, and Lord: so I am. But I want no pride or false heart here. You must be my disciples out of love, out of self-sacrifice, out of humility. He that is least among you, if filled with this spirit, shall be greatest in my eyes."

The New Commandment.

Then Jesus gives a new commandment, meaning that it was later and greater than the old one which said, "Ye shall love your neighbor as yourself." This was what he meant by washing the feet of the disciples, saying, "Love one another, even as I have loved you."

Jesus loved his followers more than he loved himself. He gave everything — his hopes, his life — for his cause. Thus did he leave an example that lights the world.

For You and Me.

All this took place long ago. The disciples were astonished, and perhaps they were displeased, to see their Master take a servant's part and perform so low a service. I suppose it would be so now. But we will try to be like two or three of the disciples who, after that supper, were touched to tears, and saw what Jesus saw.

The gospel of loving service is the way of lifting the world. Now what does that mean? "Lifting the world" means doing what we can to help everybody and everything around us. Missionaries go across oceans, far into wild lands, to convert the heathen. They serve. But each one of us can serve at home, in school, on the street, every day.

Ambition.

We like to see a young person have ambition. But ambition for what? Not to do what hurts and hinders others. Jesus taught the ambition of loving service. He asked us to be great by justice and truthfulness and fairness. Such a spirit never tears down.

Many young people are always talking about their "rights." They do not seem to remember their duties. They are looking for opportunities to show how much they know or what they can do better than another.

The best way to make our lives happy is to make them useful. We must rejoice in the success of others, and not grow jealous. Pride, selfishness, and greed are the enemies we ought to fear. Look at the examples of the best characters in all history. They forgot themselves in doing for others. The love of power, the love of money, the love of pleasure, are dangerous. Power is good, money is good, and pleasure is good; but, when we make them idols to worship, they are very bad.

Idols.

Yes, I said "idols." We learned in other lessons how the people were always in danger of worshipping idols. They were not true to the one God. The idols in the time of Jesus were power, wealth, pleasure. They are idols now, and draw people away from the one God, from Jesus, from loving service.

Good will says: Lend a hand; do not despise little deeds of kindness, little words of cheer, little thoughts of love. It is nobler to do something for another's happiness than to be powerful by injury to others. Remember the new commandment. Make your heart as true and tender for others as the heart of Jesus was for his disciples. Scorn no service that will lift the world. You will rise with it.

HINTS FOR TEACHERS.

1. An opportunity to describe Oriental customs; sandals, hospitality, habits of eating. Give a picture of Jesus and his disciples at the meal mentioned.
2. Again the fact comes up that many of those who followed Jesus expected rewards and places. Show how different was the thought of the Master.
3. Give full force to the modern meaning of the word "service." We are to serve: it is a privilege. We are stewards, not owners, of our means, talents and power.

QUESTIONS FOR PUPILS.

What is a sandal? Did Jesus do anything strange? Was it strange because he did this for the disciples? Does the pope in Rome do this once a year to poor people? (Yes.) Why? (In imitation of Jesus.) Why did Jesus perform this lowly act? What was the "new commandment"? What was the old one? Can you tell the meaning of "loving service"? Did people once worship idols? Do they now? Is an idol always made of stone or wood? What idols are we in danger of worshipping?

Lesson XXII.

I GO TO PREPARE A PLACE.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way.

Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

If ye love me, ye will keep my commandments. And I will pray my Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth. He shall teach you all things, and bring to your remembrance all that I have said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

I GO TO PREPARE A PLACE.

The Endless Life.

Jesus always said that he came from God and would go to God.

There is so much in this, we must stop and think. Perhaps the words are not plain. The Great Teacher spoke of this world and this life as parts of some larger world and larger life. What he said about coming from God and going to God, he also said of his disciples, Ye have the endless life, too.

Jesus also said, God is here and now; and Paul, the great apostle, said, In God we live and move and have our being.

Before.

The people to whom Jesus usually spoke, the Jews, did not have much to say about any life but the present one. You know some persons, perhaps, who do not believe that we live after death.

Jesus preached that there was no death. He taught the endless life. You live here, then you go somewhere else. He did not tell us much about the future, only that God is there, and we must live as children of God. Because Jesus said so much about the resurrection and life after death was one of the reasons for his crucifixion.

Now.

All is changed now. The words of Jesus, "I am the resurrection and the life," are read at funerals. We plant flowers on graves, and sing beautiful hymns of faith and hope. Children believe that their parents live in heaven, and friends expect to see friends in another world.

Do we know any more about the other life? No. Has any one come back to tell us about it? Some say, Yes; but most people say, No. Why, then, do we believe such happy things about the life beyond? Because of what Jesus showed, in his own life, of the endless life, and because a great deal has been learned in many ways, since Jesus lived, to make us believe in immortality.

Onward.

We have this in "Our Faith." You remember the last,

fifth "point" in the printed statement, The Progress of Man-kind onward and upward forever. That means the endless life.

Now what makes the best onward, upward life? Our Passage tells us in these words: Believe that I am in the Father and the Father in me. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.

Jesus asked his disciples to see what he did and how he did it. Then they might go and do likewise. He took his power from the great Source of all life, from God. He worked with God. Any one who does this has the real power to live on, and live forever.

Root and Branch.

In this same John's Gospel is a picture of a tree and branches. It tells us what Jesus meant about the endless life. No branch can live when it is cut off from the tree. It dries and dies. So it is with us. We cannot live on our own life: we are branches. The tree is God. He is the life that pours into each one.

But you will say: No one ever saw God. How can we know and feel that He is near us and with us? By keeping conscience strong, by heart goodness, by purity, by nobleness. These are the channels through which the power of God, or Goodness, comes.

Every one who has the spirit of Jesus is open to the endless life. No one ever really saw the force called electricity, no one can tell what it is. It is used for light, for heat, for lifting, for healing. We know we can use it. We know it is a power.

So, by picture, with God-power. It has been tried. Jesus used it. Great souls have used it. We can have it. The power to become true men and women.

Jesus-power.

In our Passage, Jesus reveals his power. It was strange, but it was real. Believe in me, and believe in my words. Where I go, there you shall go. What I do, you shall do. I will give you peace, courage, victory over death.

Thousands and thousands have been made noble and victorious by believing. It will lift the world. His name is in every pulpit, and his cross shines over every church.

This power makes us not only strong, it makes us wise. We all want to be wise. For that we go to day-school and Sunday School,—to be wise and good. I mean by wisdom the right use of life. If we are to live again after death, then there is no death: that is only a word that means change. We go away, and live in another place.

So we must plan large. Young people can do that. Plan for an endless life. But one thing at a time. In this sense, one life at a time, yet a part of a great whole. This will make us happy when we are disappointed: this way of wisdom will help us think of death without fear.

Into the Light.

Jesus brought life and immortality into the light. The people of the earth had believed in the endless life; but not so fully, not so strongly, as after Christianity's sun rose and shone o'er all mankind.

HINTS FOR TEACHERS.

1. The people before the time of Jesus did not believe clearly in a life after death. Explain what the Old Testament teaches. There were some, the Pharisees, who did hold such a faith.
2. Show the argument of Jesus: As I am more fully one with the Divine, so am I to live on forever. Unfold the Christian idea of an endless life.
3. Make a distinction between much that has been and is taught about the future life and the truth of immortality.
4. Bring out the necessity of learning to live rather than learning to die.
5. How faith in immortality brings comfort and courage.

QUESTIONS FOR PUPILS.

Did Jesus teach the endless life? What do you think he meant? Have people always believed it? Do all people believe it now? What is meant by the tree and the branches? Is God the one source of life? How can we make use of this power? Can you repeat the illustration about electricity? Can you give the illustration from the White Mountains? Do most people round the world believe they are not to die? But their bodies die: how do you explain this? Where do you think heaven is?

Lesson XXIII.

YE ARE MEMBERS ONE OF ANOTHER.

I SAY, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord.

Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but be carried away with things that are lowly. Be not overcome of evil, but overcome evil with good.

ROMANS, chapter twelve.

YE ARE MEMBERS ONE OF ANOTHER.

Saul and Paul.

They are the same. When Saul was persecuting the Christians, he had a vision. He thought he saw Jesus, who reproached him for his cruelty; and he was converted. After that he was called Paul. He became the great missionary and apostle. Our Bible Passage this time is from the greatest letter Paul ever wrote. It was sent to the little church at Rome. The people were quarrelling, and there was danger that everything would suffer; for there were not many Christians in that mighty city. It was needful that there should be peace, and all work together.

Many Things.

In this Epistle to the Romans, many things are said; but we take for our lesson a part that is full of good advice as to spirit and speech. There is much in it for all people; to regulate the tongue, and to fulfil the law of Christ which the Roman Christians had forgotten.

They were each trying to be at the head. They were speaking evil one of another. They were full of worldly feelings. The one thing Paul asked them to remember was this: Ye are members one of another. You need each other. All duties are noble. If one suffers, all suffer. The wrong of one is the hurt of all: the good of each is the blessing of the whole. Let us see what Paul advises.

Modesty.

The first piece of advice is: Be modest. Do not think too highly of yourself. Let others praise you.

That is just what we all need to hear now. Conceit is a poison that, once in the blood, works harm. Vanity, vain glory, boasting, these are not signs of strength, but of weakness.

Sincerity.

The next command is to be sincere. Have affection and real friendship. Put away make-believe and pretence. Deal squarely with all. Take pride in the talents and good fortune of others. Do not indulge in hypocrisy.

Why is not that excellent for us? Boys and girls know

early in life what insincerity is. And a mean, wicked thing it is. We dislike the teller of falsehoods or the double-faced friend. The world would be so much better at once if all were honest and true.

Forgiveness.

Then Paul points out forgiveness as a great virtue. Treat those who differ from you kindly. Yes, even to your enemies speak gentle words. Bless, but curse not. Let not the evil spirit of others corrupt yours. Do not fight evil with evil, but overcome evil with good. Bear, endure, forgive, be strong in the spirit of Jesus.

Other advice is given, but these three keywords are the greatest. What a Passage is this! If Christians lived up to it, there is no telling how wide the gospel of peace and good will would spread. Many Christians ask others to do all these things, but fail to begin at home.

Not Easy.

You say, All this is hard to practise. True. The doing is not easy. But would you be satisfied with any standard lower? You know Emerson said: Hitch your wagon to a star. That means, Have an ideal very high. Do not be satisfied with small things.

Equality.

One other sentence we must notice: Be of the same mind one toward another.

The word "equality" is often heard. In our country all men are called "free and equal." We ought to understand that. All men are not equal, and never can be. No two boys are just equal. Paul helps us out: We must be equal-minded toward all; we must respect all; we must remember that poor and rich, ignorant and educated, low and high, are only words that tell about circumstances. We might be one or the other, from what we are.

Paul says: Treat all worthy people with the same consideration, and the unworthy with charity. Make no foolish distinctions, entertain no scorn, build no walls. Equality in Christianity means, good will and respect for all the children of God.

What?

What if you should try to live by yourself? You would become a hermit. Do you like a miser? He sets himself

against all others. The heart grows poor, though the purse grow rich. The character shrinks and grows small. Or what happens when a man becomes sour and bitter against every one? He cuts himself off from the world, and no one cares for him.

To live a Christ life, we must take interest in others. Share their plans, sorrows, joys. All this makes us grow nobler and better, and it helps others. Do not be deceived. Sometimes a man wins many prizes in life by selfish, greedy, cold ways; but he destroys himself, and at last is condemned by the world. We are members one of another.

Paul, the Apostle.

If you need an example and proof, look at Saint Paul. "I die daily," he once said, meaning that he suffered deeply to do the work of the Master. What a glorious name is his now, and how it will always shine! When this great truth he preached — of all for each, and each for all — shall be realized, war will cease, justice will blend with love, and the kingdom of the Christ be established.

HINTS FOR TEACHERS.

1. Describe the career of Saul when he became Paul, and point the moral of his conversion.
2. Explain the condition of the early Christians, and why they naturally had divisions and troubles.
3. Enforce and apply the four words treated in the lesson, with ample illustrations from life and history.
4. Show how the expressions "solidarity of the race," "human brotherhood," "civilization," "Christian socialism," are suggested by the lesson title.
5. The true Christian spirit; a true Church.

QUESTIONS FOR PUPILS.

Who was Saul? Who was Paul? Did Paul write letters? For what purpose? To whom did he send the advice in our Passage? What four words stand out? How did they apply to the Roman Christians? Can you explain the idea of "equality"? Where does the expression "free and equal" occur?

Lesson XXIV.

THE TEST OF EXPERIENCE.

ACCORDING to the grace of God which was given unto me, as a wise master-builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

I. CORINTHIANS, chapter three.

THE TEST OF EXPERIENCE.

Building.

Everything in this lesson refers to building. Saint Paul had in mind a picture. He saw his followers trying to build a house. Some laid a weak foundation; some set up a poor frame-work; some built of bad material.

So he talks to them as an architect, or master-builder might speak: I gave you directions as to the right kind of foundation. You cannot build character on anything better than what Jesus taught. Some of you are using the old Jewish sayings, and forget Jesus. But even when you do what I say, and begin the right way, often you go on and use errors, old beliefs, in the rest of the work.

As by Fire.

How foolish! continues Paul. You will be found out at last. Do you suppose this can go on without detection? Just as fire, sweeping over a village, burns the wood and passes by the iron and stone, so in your lives you will be tried as by fire. What is true and good will not perish. What is mean and wrong will be destroyed. That which remains is real Christ-like character.

A Temple.

Then the apostle asks: What kind of house are you building, in size and beauty? What do you think the plan ought to be? Some of you are planning only for this life, trying to live along in a small way. Know ye not that ye ought to be temples? For God dwelleth in each one of you. Everything is yours, to build with and to embellish.

Thus did Paul speak; and does it not sound like the words of Jesus? "Ye are children of God. Be perfect. Do good and sin not. Build on the rock." So Jesus taught and preached, and lived the holy life. Paul meant the same thing by his word-picture.

The Power.

Then comes the ending. What does it mean, All things are yours? It means that the teachings, the examples, the hope, the love, were of Jesus, and that Jesus was of God.

Apollos and Cephas were also preachers, like Paul; and sometimes the different disciples of the three preachers did not agree. The admirers of Apollos, who was very eloquent, criticised Paul or opposed his authority. But Paul generously said: Do not quarrel about the leader. There is only one leader, Jesus Christ: follow him. We are all his, and he is God's.

Truth One.

The first truth to treasure out of this Passage is the value of character. It is among life prizes what gold, silver, and precious stones are among rewards and riches. There is nothing greater. It will stand all tests. "Salvation by character" is one of the points in "Our Faith." He is safe who has the noble character.

Truth Two.

The second truth is, Jesus offers the true foundation,—love to God and love to man. He tells us to build on that, and all will be right at the start. This is what we mean by the spirit of Jesus. It is good for all times and duties. If we build on our selfishness, on our ambition, on our pride, how can we expect to succeed?

Truth Three.

Next comes the truth of every-day carefulness. Each day tells the story. Our hours are parts of the structure. Here and now we are making a temple or a hovel. Conscience must be obeyed, duty fulfilled, patience learned. Nothing is built in a moment, of any worth. This is God's world, and we have the material at hand for our plan.

Truth Four.

The plan must be large, grand, lofty. It must be a temple plan. Have you ever seen an architect's plan of a great building? It seems confusing at first, it includes so much. But there is always a sketch of the whole, along with the details; and, when you look at that, all appears plain. Jesus gives us the life plan, and we must work to it year by year.

Truth Five.

It can be done. Yes, it must be done. You remember the lesson on The Endless Life. Think of that. It is true that we do not build the whole temple of character here in this world. If we fail in some things, there will be other opportunities. Remember what James Russell Lowell, the poet, said:

"Not failure, but low aim, is crime."

A Great Mistake.

Many make a great mistake in life by thinking all this is not really so. They deceive and get on very well, and laugh at the honesty and earnestness of others. But they fail at last, and suffer. Saint Paul was right, and we must learn of him.

HINTS FOR TEACHERS.

1. Make clear the meaning of "foundation." Not a theological belief, but a discipleship.
2. The figure of the building can be effectively put. A temple or a hovel?
3. Perhaps a word about Apollos and Cephas (Peter) may be interesting, as light on those early Christian days.
4. Give due time and consideration to the five truths, especially number one.
5. Illustrate the grand, inspiring truth, "All things are yours."

QUESTIONS FOR PUPILS.

What does this lesson refer to? Why did Paul write the letter? What is meant by "foundation"? What by "gold, silver, costly stones"? What by "hay and stubble"? Can you explain the words "revealed in fire"? How are we temples of God? How are all things ours? Can you mention the five truths contained in the lesson?

Lesson XXV.

THE SPIRIT OF JESUS.

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

THE SPIRIT OF JESUS.

The One Thing Needed.

Suppose you were standing in a field of a summer morning early, very early. So early that all was dark. You could hardly tell the woods and hills and houses. No sounds, no life; all still and dark. What do you wait for and hope to see? The sunrise.

With the rising of the sun the birds sing, the landscape is distinct, and all things seem to have new life. I said this was so, in another lesson, referring to Jesus and belief in immortality. But I want to use the same figure again in this lesson, Jesus was Light; the light of the world, so we read. And so he is. Let us see.

The Spirit of Jesus.

Paul wrote to the church in Corinth, asking them to stop quarrelling, to stop spending time on little things. You are trying, he said, to make a church out of trifles. Some insist on forms, some on texts, some on titles. No, go higher, and bring in the spirit of the Master, which is love. That is the sun, which will drive away all darkness and coldness.

As when the warmer sun of May drives out the winter snow and cold, so love will melt anger and divisions, and bring the songs and bloom of a truly Christian church.

Charity.

You have often heard this Passage read from the pulpit, and in place of the word "love" the preacher used the word "charity." He was reading from the familiar King James version. But Paul used a Greek word which meant love; for, when we say "charity," we mean giving alms, or being kind to the poor. So in our Revised Version we find "love," and it is better.

A Jesus Word.

What Paul told the quarrelling Corinthians, Jesus often told his disciples and the Jews. Jesus said to the Pharisees: You boast of your learning, and pride yourselves on your much speaking; but verily I say unto you, 'Tis all of no avail if you are not kind-hearted and generous. Jesus said to his disciples, The one great thing is to love one another and to do good.

Of Old.

In the Old Testament is a saying: Out of the heart are the issues of life. What does it mean? Just this that Paul says in the glorious Passage we are studying. Though a man know much, though a man learn languages, though a man preach like a prophet, he is not all he ought to be if in his heart there abides not love. He must have the right spirit. Because the spirit of Jesus, which was love, is helpful, brotherly, forgiving, God-like.

Tools.

You see how it is. What we have of education and opportunity are tools to work with. If we have not the right aim, then we may misuse them. A wise man can do harm if he is not all right in his heart. A great man can injure the world if he is not unselfish and noble.

In Part.

Paul asks us to think how little we know; that is, we are not able, the wisest and greatest, to know only a part of the truth. Truth is large, always extending. We look into it, as in a mirror, and see reflections. So we must be liberal and broad. By and by we shall know more.

But love is always safe and true. Kindness, appreciation, good will, never fail. We grow older and we grow wiser, we see our errors; but love is never outgrown. It lasts, it grows. It is always the same in its blessed influence.

The Greatest.

There are three great things, Faith, Hope, Love; but the greatest is Love. Churches differ over what they believe; but they come together in the spirit of Jesus. Persons differ about how to worship, but they are one in the kind heart. They may have different ideas as to faith and hope, but love to God and love to man is common ground.

What would Happen?

What would take place if the spirit of Jesus prevailed? We should not all think alike. Of course not. But, instead of quarrelling and dividing, there would be friendship and brotherhood. We should not go to the same church. No! But the different churches would be in harmony. While differing over many things, Christians would keep true to the example of their Leader, and see the good everywhere.

This would happen if the spirit of Jesus had more power;

All the world would understand him better. His precepts would be clearer, his gospel wider.

People would go to church more and get helped to do their duty.

The Sunday School would be a brighter, happier place; and we should see more life and members in it.

There would not be so much fault-finding and hard talk. Each one would try to make the world better, and "lend a hand." There would be less envy and strife and jealousy.

The Saints.

We read of "saints." What are saints? Where do we find them? How are they made? Look over Christian history or ask your teacher to give the names of the noblest ones. You will find they are the men and women who have been kind of heart, charitable, loving. The ones who tried always to practise the spirit of Jesus. In this way they helped the world. They did real good. They lived out their religion. We can all do this, where we are, at any time. The loving heart is the source of happiness and helpfulness.

HINTS FOR TEACHERS.

1. Give the class some idea of the conditions of the church at Corinth. How it was full of differences.
2. Show how the spirit of Jesus unites and makes working harmony.
3. Explain the term "Jewish-Christian."
4. What Paul meant by love as being greater than faith or hope.
5. Describe a "fireside saint."

QUESTIONS FOR PUPILS.

Can you repeat the description of the sunrise? How does that apply to the lesson? What is the spirit of Jesus? Why is it more important than creeds or forms? Why is the word "love" better than "charity" in our Passage? Do you believe in heart religion? What is the saying from the Old Testament? What is the illustration about tools? What would happen if the spirit of Jesus prevailed?

Lesson XXVI.

GLORY OF GOD IN THE FACE OF JESUS CHRIST.

GOD hath made us ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty.

For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

II. CORINTHIANS, chapters three and four.

GLORY OF GOD IN THE FACE OF JESUS CHRIST.

Covenant.

Paul wrote several times to the church in Corinth. This was because he loved the people, and sought to give them good advice; but his frequent writing was also caused by the troubles that sprang up there. Paul was asked to settle questions, take sides, make peace, and restore order. Some Corinth Christians were bad. They set an example that hurt the cause. Others were half Jews in their ideas, and did not come out frankly on the side of the new gospel. So Paul spoke to these about the "new covenant."

Letter and Spirit.

Behold, said the apostle, we Christians, we who follow Jesus, are no longer bound by the old covenant. By that contract or covenant we were made to believe foolish things. A covenant is something that binds. We were bound to perform ceremonies, fulfil vows, pay money, and pray in certain Mosaic ways. The new covenant makes us free.

The old was of the letter; that is, it bound down the Jews to a religion of words, of forms, of outside goodness.

The new is of the spirit; that is, it goes to the heart, it binds one to honor, it calls for sincerity.

Life.

Then Paul writes this grand sentence: The letter killeth, but the spirit giveth life. There is more in that than we quite see at first.

Jesus was crucified by the letter. He was persecuted and put to death because his religion was large, liberal, and free. Because it would not stay bound in the narrow forms of the old Mosaic covenant.

The spirit gives life. It turns a lip-religion into a heart-religion. It not only said, "Lord, Lord," but it did the things commanded.

By Rote.

You know the difference between learning something "by rote," repeating it, word by word, without understanding, and the better way of comprehending the thought in the words and answering questions.

The old religion was greatly a "rote" kind, no deeper than the memory. Of course, it killed the character. Yet some were standing up at Corinth for the old ways, the old words.

Liberty.

Here is another key-word. To him who believes in the gospel of the spirit of Jesus, there comes liberty. Where the spirit of Jesus is, there is liberty.

Now Paul had in mind two things : he aimed to show the early Christians that they must think and act like free souls, no longer in bondage to the bygone Jewish faith. But he also wished to create in all to whom he wrote a feeling of kindness.

He saw that some persons were not ready to come out fully and entirely from the old, so he begs for charity and consideration toward them.

Do not be harsh, Paul said, toward the others who have come only half-way. They will move on more. Be patient. Where the spirit of Jesus is, there is liberty ; and we must not be severe. Make allowances. Be generous.

To Us.

Here is a lesson for us, living so long since the days of Corinth. What is liberty? It is freedom for you and for all. But freedom for what? Not to make all think in religion just as we do. We want all to have our faith ; but the spirit of liberty, the spirit of Jesus, asks us to be considerate toward others who do not seem ready to go with us full distance.

Why?

Why is liberty in religion so priceless? Because we follow a principle, and not a rule. That is to say, we go by something that springs from God, and not from man. Rules are made by men : principles are given of God. Principles are forever : rules are for to-day.

Freedom in religion is glorious because by it we become ourselves. We grow. There is progress. We are not afraid to think. New truth breaks in upon us. The religion of the letter mutters the same things over and over. The religion of the spirit beholds new sunrises continually.

Liberty in religion means obedience of the strongest kind. We listen to our own conscience, not to another's. We obey the law within our souls, not simply the written commandments in books.

I Serve.

Part of the lesson Passage, at the end, is given to something different. In all this writing of letters to the Corinthians, Paul found his heart sad, and his feelings were hurt. Why did they need so much advice and correction?

So the apostle declares his courage, and says he will not faint. He is grieved, but he will not give up. He is sorely tried, but he gets brave by thinking of the end in view. "I serve," he cries, "and will continue to serve you and the brethren, though my body grows weary and old. The inward man, my spirit, is renewed day by day; and from God cometh the constant power to do the work."

Seen and Unseen.

What gives Paul so much faith and enthusiasm? He looks at the things unseen, he says, and knows they are everlasting.

What we see with our eyes is open to change and cannot last: what we see with our minds, with our faith, is "eternal."

HINTS FOR TEACHERS.

1. Give clear explanation of the word "covenant"; what it meant in the Old Testament times.

2. Round out the lesson idea as to "letter and spirit." Make the difference strong between the religion of form, creed, profession, and the religion of soul and reason.

3. Illustrate liberty under law; enforce the power and beauty of the spirit of Jesus, how it creates personal religion.

4. Make real the truth that ideas, truth, powers of God invisible, are the only permanent forces, though unseen.

QUESTIONS FOR PUPILS.

What is a "covenant"? Can you state the difference between the old and new covenant? What is meant by the phrase, "The letter killeth"? Was Jesus destroyed because of the letter? How do we learn by rote? Is there a better way? Can you tell what liberty is? What is license? Why does the spirit of Jesus give liberty? What is temporal? What eternal?

Lesson XXVII.

FRUIT OF THE SPIRIT.

THE fruit of the Spirit is love, joy, peace, long-suffering, goodness, faithfulness, meekness, self-control: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk. Bear ye one another's burdens, and so fulfil the law of Christ.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

GALATIANS, chapters five and six.

FRUIT OF THE SPIRIT.

Sowing and Reaping.

In a preceding lesson we were talking about building. Paul told us how to build Christian character. This time he speaks about sowing and reaping. The Passage is from a letter to the church in Galatia.

Here, again, there had been trouble. Paul rebuked the evil-doers. He warned them of the consequences: God is not mocked; for whatsoever a man soweth, that shall he also reap.

Gardens.

Let us see what soul gardens we have in which to raise "fruits of the spirit." That phrase means character, also. Noble traits are fruits of the spirit.

Then we must inquire what to plant in each garden. How to cultivate and prosper what we sow. I think I like the garden idea better than the building one. It means growth and harvest, and many beautiful resemblances to nature.

Heart Garden.

First, there is the heart garden. By that we mean our affections, our feelings. We mean our likes and dislikes. In that garden we must sow the seed of love. If we sow hatred and selfishness, we are sure to reap hatred and selfishness from others. A smile makes a smile; a scowl, a scowl. Purity, sincerity, cheerfulness, must be planted, and then we shall have "joy, peace, goodness" as fruit.

Mind Garden.

In our minds we must sow truth. Then springs up wisdom, then we reap "faithfulness, self-control," and many fine harvests of thought. If we sow error, untruthfulness, envy, then we reap weeds and tares. It is impossible to get sunlight out of anything but the sun. You cannot make gold from pewter. So, in the mind garden, truth is the only safe planting.

Will Garden.

There is another part to be cultivated, that is the garden of the will. In this we must sow conscience, for by it we are kept to deeds of duty. So many plant here the seed of carelessness and deceit: they say lovely things, and do them not. They feel noble sentiments, but never carry them out. Sow

conscience, and reap heroism. Plant "I ought," and up springs "I can." He who sows to his fears or to his comfort will reap a harvest of cowardice and shame.

A Great Law.

But there is something else in this lesson. It is in this sentence: Bear ye one another's burdens, and so fulfil the law of Christ.

What a grand saying to learn and remember! This, then, is the "law of Christ." And what does it mean for us? How can we bear the burdens of others, and just what is the "law of Christ"? Is there any relation here to sowing and reaping?

Yes.

I think Paul meant, among other things, to show that, when we help others along in life, we are also cultivating the "fruit of the spirit,"

When we sow helpful deeds in the lives of others, we also sow the same good seed in our own lives. Anyway, says Paul, it is hard work, this sowing and reaping of character. So let us aid each other, for so did Jesus command.

Then there is another thing to remember: If each one of us had the good harvests in the heart, mind, and will gardens, the desirable fruits and flowers, there would not be so many "burdens," or troubles, in the world.

Is it Hard?

Some one may say: This is a hard, stern way God has, of sowing and reaping. It cannot be changed: cause and effect follow; we reap what we sow.

No! There is nothing harsh in this. Suppose you sowed one kind of seed in a field, and could not be sure it would come up the same kind, what confusion! No science of farming, no system, no security. So in character: we need to be sure that what we sow will come up the same kind.

Planted lies grow to be harvests of deceit, but planted honesty comes up into honorable fruits. If I sow anger, I must not expect friendship. If I plant greed, I must not look for a generous spirit.

If this universal law did not exist, we could not rely on anything. All faith, all progress, all civilization, would be swept away.

In Due Season.

Paul gives a good word of cheer at the end. Do not be

discouraged. It takes time for the planting to come up. Be hopeful.

How that applies to young people! They are often impatient. Results come so slowly. Studies at school, years of preparation, and then a long time before any fruits can be picked.

God has made one year just so long, with its springtime and harvest, and a winter of rest, the farms doing nothing. He might have made it all shorter. His wisdom we must trust.

So, in the gardens of character, we must take things as they are, and do the best we can.

Sow noble sentiments, and cultivate them till they become strong and controlling.

Sow great truths, and loyally tend them till they are mighty and powerful.

Sow splendid resolves of duty and devotion, and nourish them till they grow to be safeguards and defences of character.

HINTS FOR TEACHERS.

1. An excellent subject to interest pupils. Draw from the great store of illustrations, in Bible and nature.

2. Show the importance of noble sentiments (Heart Garden), of convictions (Mind Garden), of great examples (Will Garden).

3. Be sure to leave the law of sowing and reaping in a right light, not too harsh. God is love and law.

4. Explain the chief law of Christianity, the law of Christ. Jesus bore the burdens of all. His life and death turn on that sacrifice.

QUESTIONS FOR PUPILS.

What does Paul mean by "fruit of the spirit"? Does character grow? Can we sow one kind of seed and expect harvest from another? Can you mention the soul gardens? What ought we to plant in the first? What in the second? What in the third? What did Paul mean by "the law of Christ"? Did Jesus bear burdens? How can we do something like this?

Lesson XXVIII.

PAUL'S PRAYER.

FOR this cause I bow my knees unto the Father from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

EPHESIANS, chapter three.

PAUL'S PRAYER.

What is Prayer?

The first question to ask and answer is about prayer. What is it? What form does it take? Must prayer always be spoken?

A poet, James Montgomery, has written a poem which answers these questions. I wish you might commit to memory the whole, or the first stanza. These are the lines:

Prayer is the soul's sincere desire,
Uttered or unexpressed ;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try ;
Prayer, the sublimest strains that reach
The Majesty on high.

Different Reasons.

Why do people pray? From several motives. Sometimes to ask for personal benefits, sometimes for the good of all, sometimes in pain, sometimes in joy.

There are selfish prayers, and there are Christ-like ones. But you may ask : Which are the ones most like the prayers of Jesus? Those that come nearest to the Lord's Prayer, where Jesus says, Thy kingdom come, thy will be done, and begins, Our Father.

All round the wide world people pray. They do not always address the same Deity by name ; but they look up, and speak to a Power greater than themselves. They are like children going to parents for help.

That Law.

But you are likely to remember the preceding lesson on sowing and reaping. How about that great law which changes not? I reap what I sow, Can God be changed by praying?

Does this prayer ascribed to Paul ask God to change or to do anything against His laws? The language is peculiar, and quite Biblical; but you will understand, on reading carefully, that Paul asks for gifts to make his character richer, and asks the same for the good people at Ephesus:

May Christ dwell in your hearts. May love abound so that you can understand the love of Christ. Then God will come in and make you blessed. This prayer I make on bended knees before our Father in heaven. Every family in heaven and earth is named before Him. So prayed Paul.

Words.

Jesus rebuked those who made long prayers or who prayed in public too much. Words do not make prayers. Some who simply looked up, and were silent, have better prayed than others with loud petitions.

A song may be a prayer; a deed of self-sacrifice, a wish.

This is the real meaning of prayer,—a turning to the light and love that come from above. So turns the flower to the sun. So creeps the grass to the light. So swings the needle of the compass to the north pole.

Paul's Prayer.

But there is something we must find out in the passage not yet touched fully. What was Paul's chief wish in this prayer? That he and all people might come to know the greatness, the fulness, of the love of Christ.

How much does that mean? Nearly everything. If we understood and practised the Christ-love in breadth, length, height, and depth, we should be about perfect. To learn all this, to accept all this, to acknowledge all this, means a true follower of Jesus. Paul said he did not come up to this test. He understood only a part of the gospel, and grasped but a portion of its treasures.

Mistakes.

Be careful, young people, do not be misled. Some persons think they know the whole of Christianity when they can tell the mere facts about the life of Jesus. Others think they are Christians because they have read the Bible. Others yet claim the title, for they have "joined the church." Others, again, who behave themselves outwardly, think that makes them Christians.

Our lesson gives the title to the name,—all those who are

open in their hearts to know and receive the spirit of Jesus, the Christ-love.

Our lives should be one prayer for more and more of that gift.

What is it to be a Christian?

Our lesson answers this question. Christianity is a life. A life springing from love. A love like that in Christ. And to know the love of Jesus, his purpose and wish for all, is to be more like him; and to be more like him is to put ourselves in obedient relations with our heavenly Father, from whom cometh every good and perfect gift.

There is a short hymn that runs like this:

Jesus, I fain would find
Thy zeal for God in me,
Thy yearning pity for mankind,
Thy gracious charity.

In me thy spirit dwell,
In me thy mercy move:
So shall the fervor of my zeal
Be the pure flame of love.

That is Paul's prayer in verse.

HINTS FOR TEACHERS.

1. Have the class memorize some poem appropriate to this subject,— a short one.
2. Show how universal prayer has been and is, in manifold forms.
3. Explain the difference between a selfish prayer and one like the Lord's Prayer.
4. Clearly set forth the answer to the question, What is it to be a Christian?

QUESTIONS FOR PUPILS.

Do people pray in every land? For what reason? Does God change when we pray? Which is the noblest prayer you can remember? Are words necessary? What did Paul ask for? What do we mean by the "love of Christ"? Was the love of Jesus for mankind wonderful and divine? What do some persons say makes a Christian? What do you think is necessary?

Lesson XXIX.

THE WHOLE ARMOR OF GOD.

FINALLY, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

EPHESIANS, chapter six.

THE WHOLE ARMOR OF GOD.

About Paul.

You must have seen by this time that Paul was a great man in many ways. But take notice now how once more he turns everything to his use, in advising the early Christians what to do. In other letters he talked about sowing, and then another time about building. This time he compares the Christian to a soldier.

A Picture.

What a picture this is in our Great Passage! You can almost see the Roman soldier stand out, so well is he described. Paul suffered from soldiers. He was a prisoner, and many days had he watched the guards walk up and down. In his cell, Paul wrote some letters; and one day, looking up, thinking just how he would finish his letter, he saw the soldier pacing to and fro. At once he used the man for a picture.

Not for War.

But only so far does Paul go. He is not advising war or bloodshed. The "breastplate" and "shield" and "helmet," the "whole armor," are only names for a Christian's strength of character. "Righteousness" is the breastplate, "faith" the shield, and "salvation" the helmet. Then there is "the sword of the spirit," not the steel sword of death.

The Meaning.

What does it all mean? What did it mean for the people in Ephesus, and what does it mean for us?

I think the first thing to learn is that we cannot expect to be a Christian without courage. It is not easy to be good. It is not easy to keep true to what we know is right. We must expect conflict. It is not pleasant; but what can we do? We must either struggle for what we believe or else we must yield and go down. There is no holiday course to character-making. It is not play. So we must be bold in the right way.

Next.

Then we must add to our courage, wisdom. That is, be wise enough to do the right thing at the right time. If any one should try to reach the north pole just by being bold, how soon

he would perish! The only true way is to prepare ships and clothing and food of a kind to make the perilous voyage. So with us on life's voyage,— there must be preparation.

Paul compares life to a battle. We must not simply dream fine things and noble deeds, but we must be prepared to win results by brave conduct. We must do it every day, and be ready at the right time with word and deed.

Examples.

We read of great examples, how they stood out and fought grandly for truth and right. We say: There is a Christian soldier! But we can also serve in the same way.

A soldier is always on the watch. He looks out for danger. So must we be careful. The temptation to do wrong is never far away. A surprise may happen, and then how sorry will we be that we were not watchful!

A soldier is obedient. He obeys commands from his officers. So must we act, taking our orders from conscience and God, who has shown us what is right. Some young people are fond of trying experiments; they think they know better than older, wiser ones, what to do. But in most cases this is dangerous. Some courses are right, and some are wrong; and others have proved it for us.

A soldier serves not for himself, but for a cause. He is not selfish. He must suffer for principles, and help others to be free and happy. This is a lesson to us. We must think of the good we can do for the world in this battle for the gospel of love and truth. You remember the song beginning:

“Onward, Christian soldiers.”

As we sing it, we think of the young people,— all good people,— marching together against wrong and evil, to make the world happier and better for all.

Religion.

Religion is not something that is to be kept for Sundays and churches. It is a power for good every day. Real religion, such as Jesus taught and Paul preached, is for this world, and to be made a great force. It does not belong to books, but to your life. It ought to make us stronger for what we are doing in school or business, or play or work.

You.

This means you. What the Sunday School ought to bring

about is the training of brave young men and young women, not afraid to say what they believe, willing to "lend a hand," and always to be relied on to take part in the battle of truth against error, right against wrong, love against hatred.

Let all enlist under this banner. Then old wars will die away. Then no sword will be drawn but the sword of justice, and the army of the Lord will take the place of armies of fighting nations.

HINTS FOR TEACHERS.

1. Some writers have doubted the Pauline authorship of this Epistle. For our purposes I have assumed the authenticity. The teachings of the lesson are not involved.

2. Explain the application of the various figures as illustrated in armor and symbolized in character traits or religious qualities.

3. Show how in the world we are passing from brute force to the conflict of ideas.

4. Read some poem on the Christian conflict.

5. Enforce courage, caution, and conviction.

QUESTIONS FOR PUPILS.

What is "armor"? Do soldiers wear it now? Where are specimens to be found? Had Paul seen men in armor? Where? What are the names of the parts of armor Paul uses? What are the things in a soldier we ought to think about? Does Paul teach war? If not, what does he mean? How can we be Christian soldiers?

Lesson XXX.

PRESSING ON TOWARD THE GOAL.

YEA verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I am pressing on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I am pressing on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and, if in anything ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same rule let us walk.

PHILIPPIANS, chapter three.

PRESSING ON TOWARD THE GOAL.

For Young People.

This time we have something particularly for young people. Perhaps you would not think so in reading the Passage. It sounds as though written for older people. The words are not easy at times to understand. But what does it really say? Let us see.

Ambition or Aspiration?

If you are full of life, you are ambitious; but better than ambition is aspiration. And the difference is great.

As we read history, we find that many great leaders were ambitious. They did not care for others. They thought only of themselves. If they could get power or wealth or fame for themselves, they were satisfied.

Now Paul says: Aspire! Look up and on. Have an ideal. Be more than ambitious to shine. Be anxious to excel.

An Ideal.

If we do not have an ideal in life, then we are only ambitious. For by aspiration we put a goal before us that is noble and generous. What was Paul's ideal? He suffered all things, and "pressed on" to reach the goal of a true disciple of Jesus. Paul wanted to excel in what? In doing good, in spreading the truth, in building churches, in giving the world the "good news." Some people will call that ambition. I call it aspiration.

How He Did It.

How did Paul do this? By "forgetting the things which are behind." What, you will say, by forgetting? Why that seems strange. No! Paul forgot all that tended to make him proud and self-satisfied. He did not rest in praise and vanity. He felt that there was much to learn.

We say of a bright person: He is always studying and learning something new.

Mistakes.

Then Paul forgot or ceased to think too much of his mistakes or failures. Sometimes we get discouraged over our

troubles. Our plans do not come out as we wished. Our studies are not perfect, our hopes are defeated. Boys and girls, as well as elders, understand this. We must not be down-hearted; and the way to be cheerful is to turn forward and do the best thing, which is

To Press On.

Here comes in the help of an ideal. It gives us a purpose in life. No matter what comes, we stick to our purpose. The sun breaks through the clouds at last.

Have you seen a race for runners? They keep on for the goal. They press on. A trip or a stumble does not stop the race, or, if some applaud, the runners do not stop and bow their thanks. Steadily they "stretch forward" to the goal.

Flattery.

I suppose flattery is one of the hindrances young people meet that tempts them off the course. How pleasant to be praised! But beware, young friends! Do not let it make you satisfied. Life is long to you, though short in reality. There are many years before you. Keep "pressing on." Have a high standard. Try to grow to it. Even the best friends will sometimes make the mistake of flattering you. Do not be induced to think the goal is won.

Or.

Or, quite the other way, you may receive hard criticism, which is unfair. Set this aside, also. Press on! Feeling sure of your noble purpose, be patient, persevering, and strong.

How many times might Paul have given up in despair if he had listened to the voice of discouragement. Ask your teacher to tell you something of Paul's hard experiences. In prison, shipwrecked, persecuted, stoned, deserted by friends, still the apostle kept on his faithful way to the goal.

Apprehending.

Here is a word we must explain. Paul says, I want to apprehend that for which I was apprehended by Christ Jesus. It is all plain and easy.

Paul was converted to Christianity, and made to see what was right. He had light turned on to his own soul, so that he became a grander, better man. This light came from Jesus, and it stirred Paul to a new life.

Even as he was found and led out of darkness by Jesus, so he now wants to find out more about this wonderful light

that is in his Master. He was "apprehended" by Jesus and his gospel; and, in turn, he is striving to "apprehend" what that gospel means in all its fulness.

The Old Way.

That was true, also, of all those who were touched and taught by Jesus of old. They were made to feel and see life larger and better. Then they became disciples; and a "disciple" means one who is learning of the Great Teacher,—a follower and learner.

The old way is the new way, too. The spirit of Jesus leads us to think of ourselves as children of God. Then we want to know all we can about our duties, our privileges, our blessings. After all, is there any greater goal than to be like Jesus? That was what Paul meant in this Passage. To be like Jesus is to have, so far as we can, his spirit of good will, his spirit of justice, his spirit of mercy.

HINTS FOR TEACHERS.

1. Make clear the difference between ambition and aspiration, between a personal greed and a generous aim.
2. Set forth strongly the goal of a Christ-like aspiration.
3. Draw illustrations of "pressing on" from life,—running, sailing, riding.
4. Explain how we forget the disagreeable: it does not always pass from memory, but we can cease to dwell on it. In quarrels the motto is, Forgive and try to forget.
5. Unfold the great meaning of being apprehended and apprehending, discovered and discovering.

QUESTIONS FOR PUPILS.

Of what does the lesson make you think? What is the goal of life? What goal did Paul refer to? What is ambition? What is aspiration? Are some ambitions downward? Is aspiration ever downward? What is an ideal? Do we sometimes call it a purpose in life? Can we forget what we choose? What stops us from "pressing on"? Can you tell when you are flattered? Which does more harm, flattery or blame?

Lesson XXXI.

CHRISTIAN AMBITION.

I HAVE learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, set your hearts on these things. The things which ye both learned and received and heard and saw in me, those things do.

And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

PHILIPPIANS, chapter four.

CHRISTIAN AMBITION.

Within.

Once Jesus said : The kingdom of God is in your midst, or within you. He meant that we must not expect to find religion at its best in things outside ourselves.

A happy heart makes a happy world. We make our world, very much, not entirely. What we are decides to a great extent what we find. There is one truth we must consider in this lesson, one word ; and that is " contentment."

Ambition.

I told you in another lesson that ambition was not as good as aspiration. Yet we are using that word now. But you will notice it reads Christian ambition. Well, that is aspiration. So we are not contradicting our former teaching.

What is this new ambition, or desire? Paul says it is a noble contentment. A kingdom within. A spirit of Christ-like strength. The previous Passages have described a Christian soldier, full of courage and vigor. Also, the struggle for a goal, full of fire and earnestness. In treating those, I warned against self-satisfaction, pride, carelessness, ease. Now we are considering something quite different,—contentment. Is not that what I criticised and warned you against? Not this kind.

Personal Strength.

We are to learn at this time how to be strong, and have reserve. What is reserve force? It is the stock on hand ready to be used. For instance, in a great reservoir there is stored the reserve water for fires and dry weather, to supply a city. In a bank the reserve is so much gold and silver or bonds, to meet a " run " on the bank.

Now in character we must have reserve forces. A soldier drills and drills, until he is prepared for a call to arms. A runner practises long, hard days, to be ready for the race.

So in life we must anticipate coming tests. We must have reserves. Character must be made deep and strong. The bridge over the river is built for winter ice and spring freshets, not simply for summer shallows and light winds. It has reserve strength.

The Character Reserve.

Paul says, first, that he has learned to be content in any condition. Whether poor or rich, hungry or fed, praised or blamed, he is strong. How is this? We read on, and get the secret.

He has reserve power because he has set his heart on these things :

Things true.

Things honorable.

Things pure.

Things lovely.

Things of good report.

Out of such a supply of soul riches there springs the contentment that keeps him brave and happy.

Different.

Paul saw others setting their hearts on different things,—on money, pleasure, foolish ambition, selfish aims. In them was no contentment, in them no character reserves. But in truth, honor, purity, love, and integrity he found what was everlasting. The same difference can be found now in our day.

It is the same truth taught in so many preceding lessons. Character is the great reserve, the conquering thing. A man can go to prison with this, but he is not a criminal. He suffers unjustly, but knows "how to abound." John Bunyan in prison wrote "Pilgrim's Progress."

Peace.

There is at the end of this Passage a "benediction." You know the preacher gives one at the conclusion of the church service. This is an apostolic one. What does it mean?

It refers to that contentment of mind which comes from "setting your heart on these things."

You are not happy with the thought of some unkind word said during the day, or from an act of anger. No peace, because the recollection of the wrong rises to trouble you. "The peace of God which passeth all understanding" is the contented heart, which has tried to be kind and true. When we feel that we have tried to do our best, and have tried to be fair and kind, then the kingdom of God is strong within us.

Here is one stanza from a poem by Charles F. Richardson, which describes the beauty of peace :

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyful story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

HINTS FOR TEACHERS.

1. The life of Paul furnishes striking illustrations of this lesson on wise, Christian contentment.
2. Make full use of the need of reserve forces in character.
3. Take up the five "things" Paul commends and elaborate.
4. Give clear instruction as to peace of heart, peace of mind, peace of God.

QUESTIONS FOR PUPILS.

What is Christian ambition? Did Paul say, Be contented with everything? What did he mean by contentment? What is the reserve in a bank? In a great reservoir? In a bridge? How does this apply to character? Does this mean patience? Can you mention the five "things" on which to "set our hearts"? How can we have peace? What is a benediction?

Lesson XXXII.

THE GREAT HIGH PRIEST.

FOR we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need. For our high priest is one who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity. Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation.

HEBREWS, chapters four and five.

THE GREAT HIGH PRIEST.

A Great Man.

Who was greater than king or warrior among the Jews? The high priest. He was often of more power, because he was looked up to as having from God certain privileges. In the name of Yahweh he warned or advised kings and people. He stood between Yahweh and men. So people feared or trusted him, as it might be.

The First One.

Aaron was the first high priest, and the Jews took great care to preserve the names of those who came after Aaron in the same office.

The dress of the high priest was very strange. He wore several things; and after his death they were used by his successor,—a kind of uniform. Among the articles was the breast-plate covered with precious stones, a brodered coat, bonnet or turban, girdle, ephod. As you see, all this made the high priest appear different from other men.

In most of our churches the preachers wear black clothes very much the same as other persons. But the Roman Catholic priests are more like the old Jewish ministers in their dress.

The high priest had many ordinary priests to help him. They kept the fire burning on the altar, offered sacrifices, heard the confessions of worshippers, read prayers, taught the children, and cared for the temple. But the high priest was greatest of all.

Prophet or Priest.

As we read the history of the Jews, we find that the priests were not always true and faithful. They became selfish, and obeyed the wishes of wicked kings and rulers. Not all were so bad as this. Sometimes a prophet arose, and rebuked the priests, the wicked kings, and the erring people. Isaiah, Jeremiah, Hosea, were prophets, not priests. Evidently, the priests often grew timid or became mere servants; and the fire of soul died out.

Our Passage.

But in the passage from Hebrews our selection for this

lesson, we have a noble picture of a real high priest. It refers to Jesus.

He is called a high priest because the writer was reasoning with the Hebrews, and trying to show how much better the new gospel was. He used many of the old words and phrases to prove that Jesus put a new meaning into old things. Jesus never called himself a high priest, but we can see how the name might have force with the Jews.

Some of the high priests were cold, haughty, and stern. The people knew it, but did not dare to say much.

This writer to the Hebrews says: In Jesus we have a high priest who is tender and loving. He has suffered. He knows our troubles. He will have sympathy. So let us draw near with boldness; for he will listen, and understand our needs.

Old and New.

In this picture of the better high priest we see what is meant by the Old and the New. The old religion was made hard and strict; the new was loving and forgiving. The old had many forms; the new did not care for them. The old high priest lived by himself, was rarely seen, was fond of attention, and demanded obedience. The new high priest, Jesus, went about among the people, served others, blest little children, and ruled by love.

Because of this great difference Jesus was not accepted by the people, only by a few. They expected that a "man of God" would show power like a great general or worship at the temple, like Aaron of old. They did not like the priests and their harsh, selfish ways; yet they were afraid to follow Jesus because he seemed too much like themselves.

Truth or Form.

We must learn, what was not understood then, that truth is the only real thing, and form is but the garment. A high priest is not made by his clothes, however striking. The old way was to make religion seem strong and true by forms; the new way, the Jesus way, is to prove our religion by character.

The great thing to learn from our Passage is that Jesus helps us by his example. He lived on the earth, suffered, and conquered. We have a guide in him. He is not one who speaks from the dim, mysterious corner of a temple, bidding people go and do their duty to God and man. No. These are the words of Scripture:

Our high priest is one who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity. He learned obedience by the things which he suffered; and, having been made perfect, he became unto all them that obey him the author of eternal salvation.

Come with Me.

Jesus does not say, Go! He gives the invitation, Come!

He does not stand aloof and watch our struggles. His spirit attends those who are seeking light and life. "Come with me," he says, "and we will live the good life. Come with me, and let us walk toward the light." Not in one temple made of wood and stone, but in each temple of a human heart, the Master is heard with his loving message.

HINTS FOR TEACHERS.

1. Facts about the high priest and the Jewish priesthood will prove interesting to the pupils.
2. Describe clearly the differences between prophets and priests in the Hebrew national life.
3. Distinguish for the pupils the fitness and the unfitness of the term "high priest" as applied to Jesus.
4. Bring out the contrasts between the Old and the New,—between the "law" of Moses and the "gospel" of Jesus.

QUESTIONS FOR PUPILS.

Who was a great man among the Jews? Can you tell what a high priest did? What was the duty of other priests? Did they dress differently from other men? Was the high priest always kind and good? How does this name apply to Jesus? Why is he a better high priest than the old ones? What is a religion of form? What is a religion of spirit? Who was the first Jewish high priest?

Lesson XXXIII.

PRACTICAL RELIGION.

BUT be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that God is one; thou doest well: the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren.

JAMES, chapters one and two.

PRACTICAL RELIGION.

Doers.

This Passage comes well after the Great High Priest. We saw in that selection how forms were of no value in themselves. There must be something great and good behind forms. Here the doers are praised.

There is nothing in all the Epistles so much like the teaching of Jesus about good works as these words on practical religion. We mean by "practical religion" our faith at work. There were some particular reasons why this letter was written.

Arguing.

The author of the Epistle of James found the Christians discussing doctrines and arguing over passages from the Jewish Scriptures. Some said this, others said that. Now arguing is good when it does not waste time and confuse persons. But many there are who like to spend their days in sharp discussion about right and duty, though they seem slow to set an example. So this letter was written to stop arguing.

Discouragement.

The next object was to give the early Christians patience. Many of them were downcast. They expected to see greater results. Some believed Jesus would come back at once, and lead them on to happiness. He did not appear. The first followers of Jesus were persecuted or disliked, and it was not easy to be hopeful and steadfast. In this letter were words of encouragement,—sunshine on the clouds of trial.

Faith.

One other thing we find. Some of the early Christians misunderstood the words of Paul, and thought it was possible to be a follower of the Great Teacher by faith, by believing on him and taking the name of Christian. After that they might do much as they pleased. Now this was not what Paul meant when he preached "faith," but you see it was easy to get the wrong understanding. Many persons do so now, in our times.

Live Up.

So this Passage speaks out boldly against these three errors, and called the Christians to live up to their professions. It is a

fine sermon to-day, and needs to be preached everywhere. For many live down to selfishness or pride or laziness.

What is it that makes us admire the gospel of Jesus? The good it does in the world. When it comes into power, it heals the sick, helps the poor, makes people generous, spreads justice, and exalts righteousness.

Fruits.

Jesus said the same many times in parables and precepts: "By their fruits ye shall know them"; "Not those who say Lord, Lord, but those who do the will, and practise my doctrine, shall enter the kingdom of heaven."

Of course, the first thing is to believe something. You cannot have a harvest of wheat unless you plant seed. Faith is that seed. Faith in God, in the truths of Christianity, faith in something high and grand. But of what value is such faith when it is only in words? Nothing comes of it.

Living Faith.

What is meant in our lesson is this, that the real proof of faith is works, deeds, character, actions. No one can be sure he has faith or is a Christian until his actions show it. No one will believe he is what he says he is until he does something to prove his words.

The Looking-glass.

The picture of a man gazing at himself in a mirror, and then going away, forgetting all he saw, is striking.

So persons will look into the truth of Christianity and see their better selves, but afterward they forget. This means that, when we read the Bible or go to church or think of Jesus, we see what we ought to do; but later on we forget, and do not live up to our standards.

Some Rules.

I think we ought to remember always certain rules about faith and works:

1. Practise what we already know. We know enough now to be better than we are and to do more good.

2. Have faith that we shall know more and feel more, the more we are doers. Jesus said, Do the doctrine and learn the truth.

3. Make our hearts earnest and our minds clear, and then we are sure to have works in plenty. A deep faith makes a high character.

4. Make religion a help every day. Think of it as part of life,—now, here, at study, at play, at home. Religion is good will, justice, fair play, honor.

5. Faith and works go together. A little stream flows from a small spring; a tiny dynamo will not move a carriage. So no one can be a splendid doer unless he has a strong conviction, nor can he hope to keep his conviction long if it is never exercised; it becomes “dead in itself.”

A Better World.

What a world this would be if all the things Christians say they believe could be carried out? We need more faith, but we also need more works. There are signs of progress: we must take courage. But it remains for the young people to carry goodness and religion farther along.

Do not lose patience. Little by little the victory is won. Remember the rules given in this lesson. Have faith in God, faith in man, faith in truth, and keep that faith growing deeper and stronger by every-day works.

HINTS FOR TEACHERS.

1. Be careful to do justice to both faith and works, but for the purpose of the lesson emphasize works.

2. Show the scope of practical religion in modern life,—home missions, hospitals, institutional churches, etc,

3. Explain the five rules, and draw out the pupils by questions on them,

4. Enforce the motto “live up.” Illustrate its applicability to every-day life.

QUESTIONS FOR PUPILS.

What is faith? What do you mean by works? Do they go together? Why do we praise a doer? What two things was this letter intended to stop? Did some persons think they could be Christians by faith alone? What is meant by the motto “live up”? What did Jesus say about judging by fruits? Can you mention the five rules given in the lesson?

Lesson XXXIV.

THE GROWTH OF CHARACTER.

GRACE to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

II. PETER, chapter one.

THE GROWTH OF CHARACTER.

Different Messages.

Jesus called around him different apostles. And those who saw not Jesus, but went out in the old days of the beginnings, and preached the gospel, they, too, were not alike. Like sunshine falling on a window of various-colored glass, there are many hues produced.

The one light of the gospel falls on different minds, and they color it. But it is one truth from one source. We need the various messages, though we must be careful to compare and explain.

Previous Passage.

In our previous Passage we had a message about works. Now is given to us something different. Yet they are one; the same light, one through James, this by Peter. The lesson before this looked out; this one looks in. The other told us to be doers of the word; now we are directed to look carefully after the sources of doing.

The language of this extract from the letter by Peter is not easy for young people to understand. I think this to be one of the most difficult we have had. The words and terms are very theological. It will not be necessary to go over all of the Passage. Let us take one part, and that alone, and see what it means.

The Goal.

There is set before us a goal, an object of priceless worth. We are to share with Jesus, God's love and blessing. How is the object to be reached? How are we to be "partakers of the divine nature"?

Seven steps are pointed out, by which a kingdom within can be built. That means the growth of a Christian spirit, the creation of a noble character. You remember the fourth point in "Our Faith,"—salvation by character. Here we are told how it is to be done.

One.

"To your faith supply virtue." In our preceding lesson we saw how faith is first of all. We cannot take a step toward

anything, of ourselves, of our own will, unless we have faith. But something is needed to give faith strength, and that is habit. Virtue is goodness in habits. We say a man is virtuous when he pursues a regular, manly course. Faith will always disappear when unsupported by habit. It grows by regular treatment.

Two.

To virtue add knowledge. This, too, is clear, and easily understood. Goodness alone is blind; goodness alone makes mistakes. We must train our minds to accurate judgment; we must draw lines between true and false. A man of good heart may do much injury by ignorance. Goodness needs direction. Sunshine is good; but it accomplishes its best results for man, when guided by science and knowledge.

Three.

To knowledge add self-control. Here, again, how wise is the advice! We may know many things, and yet lack control of ourselves. You have met learned persons who were not masters of themselves, though masters of languages and books. Knowledge is not character, though it is helpful in making character. The great education is to have self-control.

Four.

To self-control supply patience. And is not this a true rule to follow? Is there anything harder than to go on every day, and practise self-control. We are tired, cross, rebellious. We lose our temper, we quarrel, we are excited. The rescue comes by patience. "Try, try again," is a motto not to be despised. No one ever fully succeeds; and, therefore, patience is our friend. To-morrow we will do better.

Five.

To patience add godliness. Now what does that exactly mean? The word "godliness" sounds strange, as though it belonged to the pulpit. It is a good word right here, and means that in the growth of character we must draw on religion, on God-sources. That is plain. We must nourish and feed patience, self-control, and all the rest by the gospel of Jesus. By his truths and example. Our strength is from God; our life is from him; all we do or hope for rests in him.

Six.

Unto godliness add love of the brethren. Another simple rule. If we are followers of Jesus,—godly,—then we must show our faith by our works. That is the meaning. Religion

must be expressed in brotherly feelings and acts. Join with others in supporting the church and Sunday School. Character is of no worth if it is not in motion, moving toward some noble end. Show godliness, or goodness, by respect for religion, and for those who are doing what they can to spread the gospel of Jesus.

Seven.

To the love of the brethren, supply love itself. Do you think this is hard to understand? Not so. How would you keep a lamp burning? Surely, by adding oil. Not only must we care for those near us, but we must have a wider regard for all mankind. We must not be selfish and think only of our family, our own church, or our friends. To be truly faithful in these directions, we ought to have an affection for all noble characters and institutions. Yes, an affection and interest even for that which may not be so worthy. The spirit of love will lead you into many pathways.

HINTS FOR TEACHERS.

1. Avoid bringing conflict and division into the pupils' minds, and so use the figure of light falling on colored glass. The variety is a proof of the breadth of Christianity.
2. Give a reasonable and plain explanation of what it is to share the divine nature. Analogies from nature and experience will occur.
3. Enforce the seven steps, or seven grades, of the process of character growth. See if the class has comprehended the logic of the thing.

QUESTIONS FOR PUPILS.

Do you understand the figure of the sunshine and the colored glass? Were the disciples and apostles very different? In what were they alike, and how were they united? Is this Passage hard to understand? Why? What is meant by the "goal"? How many steps are there in this growth of character? Can you name any or all? Which do you think is the hardest? Can we succeed by one or two? What do you understand by "godliness"? What is a prism? How many colors can you make from a ray of white light? How does this apply to religion and character?

Lesson XXXV.

THE CITY OF GOD.

AND I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

REVELATION, chapter twenty-one.

THE CITY OF GOD.

City of God, how broad and far
Outspread thy walls sublime !
The true thy chartered freemen are,
Of every age and clime.

One holy church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King omnipotent !

Samuel Johnson.

The Poet.

Who is a poet ? The author who wrote the stanzas printed above was one ; his hymns are sung in our churches. But some are poets who do not write in rhymes. Our Passage is a poem, and a beautiful one. It is in prose, yet the thoughts are poetical.

Poetry is sometimes more real than facts. Are you surprised ? I am telling you the truth. What occurs every day, and is forgotten, seems very real ; but something else is more enduring. What can it be ? The hope you have for to-morrow, that is greater and grander. The world lives by hope and expectation. Poetry has painted lovely pictures of things to come.

The Golden City.

In every Christian land people believe in a "good time coming." Some locate it in this world ; others think of it as beyond this world, in some glorious country eye has never seen.

The religious poet, with his eye of faith, tells us of the wonders to come. Long ago the words were written that we have to-day for our lesson. What did the writer mean, and what are we to understand by this marvellous city of God ? Where can it be found ? Did the poet mean literally what he describes ? These are questions we all ask.

Answers.

Many replies have been given. We do not need to hear them all. Some have wondered if John, the favored disciple,

wrote these glowing words, an exile on an island. Others believe they came from a writer who thought the world was to come to an end soon; and he saw in vision the glory of Jesus, the Lamb, in all victorious splendor.

Preachers have quoted from this Passage often; and a portion of it is read at funerals, the end, for comfort to mourners. No one, at least not many, believe that the description applies to an actual city, with walls and streets, located in this world or the next. No! the Passage is read and admired because it is a wonderful word-painting. It inspires and lifts our minds to the final beautiful and good, triumphantly emerging out of human woe and struggle.

What It Says.

You go to an art gallery, and you stand before a famous picture. What does it say to you? Let us ask the same question now of this Passage.

It prophesies the victory of God's purpose. A new heaven and a new earth, a new Jerusalem,— these are the words used. Old things will be left behind, all will recognize God's laws, and the nations are to obey Him.

The picture further says to us: Have faith, therefore, and do not lose heart. God reigns, though clouds obscure His presence. Somewhere, somehow, right will prevail, and love ascend. God is in His world, in us: let every one look forward, and not backward.

It teaches a lesson of progress. History is a record of improvement. We are moving toward a glorious destiny. Be not misled by those who have no eyes to see through appearances.

We learn the glory of God and the glory of man, and how they are joined. This is my meaning: whoever wrote this poem wanted us to understand that God would finally show the glory of His own plan, by making us glorious. Kings, peoples, mourners, all, were to walk in the light of the city of God, with songs, freedom, and worship. In this way, through humanity, the goodness and greatness of the Creator were to be set forth.

No Temple.

The Jews had always worshipped chiefly at one great temple. In the new Jerusalem there would be liberty to worship anywhere. This is the poetic form of the words of Jesus at the well of Samaria. (Ask your teacher to turn and read the Passage.) Neither were there to be shut gates to the new city.

The writer was thinking of the old habits of shutting and locking city gates at night, for security. The new city is to be made ever radiant with God's presence, so that no night should fall on it.

Comfort and Safety.

Do you not see the real help in the poem? It is not by giving us any information. You cannot start out and find this city of God. No one has seen it. Yet, as we read the words of this Passage, how they help us to believe that God is good, that He is ever near, that we are guided and helped by Him, and that heaven is sure.

If you try to explain just how this picture says so much, you will fail. Your teacher cannot do it. No one can tell you by tearing a beautiful flower to pieces why you admire it so much, or long to carry it to some sick friend.

Here is the secret. We are made to respond to the beautiful and to love it; to great sentiments, and to reach out for them. This description of the city of God stirs our hearts, we know not just why; and we love to read it over and over.

HINTS FOR TEACHERS.

1. Explain that the Psalms are poetry. Exalt the place and power of the true poet. Show how poems often contain more truth than any other form of printed thought.
2. If you have time, refer to the dreams and visions of a golden city or blessed kingdom, entertained by thinkers and poets.
3. Enforce the truth that man is religious. We respond to noble sentiments. We do not wait to have everything proved.

QUESTIONS FOR PUPILS.

Can you repeat the two stanzas at beginning of lesson? What is a poet? Do poets always write in rhyme? Is the Great Passage a poem? Are poems true? Where is the city of God? Has any one ever seen it? What is meant by "no temple"? And what by "no gates"? What part of the Passage is read at funerals?

Lesson XXXVI.

INSTRUCTION IN RIGHTEOUSNESS.

I THANK God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir into flame the gift of God which is in thee. For God gave us not a spirit of fearfulness; but of power and love and sobriety. Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. Abide in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

II. TIMOTHY, chapters one and three.

INSTRUCTION IN RIGHTEOUSNESS.

At the End.

Quite a time we have spent together, young friends, since we started at Genesis. I hope you have found the way somewhat interesting. I doubt not certain lessons were more taking than others; possibly the subjects were more attractive. But I am willing to be told that in treating some lessons I did not always make them interesting. Quite likely. Not a few were difficult to put into language and form easily understood.

Teachers, subjects, and yourselves must share the responsibility with me. But, in any case, we are at the end of our walk and talk together.

Genesis — Revelation.

Our glimpses of great peaks in Bible Land have been taken in the Old and New Testaments. If you remember even a part of them, you will be able to think clearer about the Bible. From Genesis to Revelation we have gone, omitting no portion to any great extent except the three Gospels of Matthew, Mark, and Luke. Though, as was stated in the preface, we planned to pass by those subject which had been treated in other books prepared in previous courses.

Back.

Now we turn back from the Book of Revelation, quoted in our preceding lesson, to take our final subject from a part of the New Testament called the Second Epistle to Timothy. This we do because it gives us advice as to reading and studying the Bible, and seems to answer the question: Why is it profitable? Why are we benefited by studying the Bible?

Complete.

In this Passage the answer is found. It is that we may be made complete,—furnished completely unto every good work.

So that raises the question, Can you be a complete man or woman and not study the Bible? The answer is "No!" and the reasons can easily be given. Perhaps you will think of them.

A leading one given to Timothy (a young man) is that Scripture study is instruction in righteousness. That is a part

of the highest education in life. It begins early and never ends. Young and old are alike learning the truths of righteousness.

Timothy.

We are told in this Passage that Timothy, from infancy, was taught the sacred writings as they existed then. His grandmother Lois and his mother Eunice were also faithful, and Timothy came of those who studied the Scriptures. He is told to abide in the things which he had learned.

The Bible is something else now, and Timothy studied a different collection of Scriptures. But the advice to you has the same worth and application as to him.

The Good of it.

At school you study many books. They make you grow in knowledge. They add to your mind. Scholars are graduated from colleges. Their minds are shining with the knowledge obtained. But are they strong and complete in character? Have they studied how to be wise in good deeds, how to be skilful in virtue, how to be capable in manliness.

The Bible gives instruction in character-making. It shows us examples for warning as well as for imitation. We have seen in these lessons how the wicked have suffered, and we learned how God loveth the good man.

Stories.

Some of the best stories to be found anywhere are in the Bible. The parables of Jesus are, many of them, stories. And what lessons they teach! I think it will not be long when young people will be ashamed not to answer questions on the Bible, as to the names of the characters, the different books, and many other subjects.

The Light of the World.

But greatest of all good to be obtained by reading the Bible is to know the life of Jesus. In the New Testament is his biography. His example is the light that shines over all the other portions. What he teaches about God, about man, about duty, about the future, we all need to know, and so become "wise unto salvation."

I think you will enjoy other books more, the more you know the Bible. Some great men have studied it for the beautiful, dignified language; such an one was Daniel Webster, and he owed much of his oratorical power to that study. Others go to it for comfort, and love to read about the Good

Shepherd. But these and all others have a higher aim, which is to get life, and life more abundantly.

Stop one moment, and see that you understand this. Jesus said: I am come to bring life, and that more abundantly. How can a knowledge of the Bible give us life?

It helps us to faith, hope, and love, and these make life. Faith in God, hope for the future, love to man, are life-giving.

Religion.

Instruction in righteousness is religious instruction. For this the Sunday School and church-going. Give, then, to memory "great passages." Read often the best parts of the Gospels. Follow along the lives of the saints. Commit to memory fine poems. Love the best examples, honor the highest ideals, and you will be "furnished completely unto every good work."

HINTS FOR TEACHERS.

1. A review of all the lessons may be impossible; but I suggest such a glance backward as will show the continuous growth of religion, from the conditions in Genesis to the more spiritual forms in the New Testament.

2. Select certain types of character, and trace the biographical features in the Bible.

3. Impress the value of knowing what the Bible contains, and what it means. "Instruction in righteousness" is as necessary as instruction in arithmetic or history; more needful.

4. Picture the "complete" character. No one is complete who has not had religious education.

QUESTIONS FOR PUPILS.

Where did we begin our lessons? How many have we had? Can you give the names of the first book and the last book in the Bible? How many books are there in all? What is the object of "instruction in righteousness"? Can we get along without the Bible? Who was Timothy? Did he have the same Bible to read that we have? What does the Bible teach? What is the greatest thing in it? To what three life-giving things does it help?

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